

THE MPACT OF CATHOLIC MISSIONARIES ON THE  
INHABITANTS OF DARJEELING AND SIKKIM  
HIMALAYAS: A HISTORICAL PERSPECTIVE

A  
THESIS  
SUBMITTED

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE  
DEGREE OF DOCTOR OF PHILOSOPHY AWARDED BY THE  
UNIVERSITY OF NORTH BENGAL



SUPERVISOR  
DR. MAITREYEE CHOUDHURY

RESEARCHER  
FRANCIS A.V.

CENTRE FOR HIMALAYAN STUDIES  
UNIVERSITY OF NORTH BENGAL  
RAJA RAMMOHUNPUR, DIST. DARJEELING  
WEST BENGAL - 734430  
INDIA

2006

Ref.

301.45292205414

F818 i

00000000000000000000

199103

17 NOV 2007

## CERTIFICATE

I certify that the dissertation entitled "The Impact of Catholic Missionaries on the Inhabitants of Darjeeling and Sikkim Himalayas: A Historical Perspective" submitted by Francis A.V. in partial fulfillment of the requirements for the award of the degree of Doctorate of Philosophy of the University of North Bengal has not been published previously, nor submitted for any degree of the North Bengal University or any other University. He has fulfilled all the requirements of Ph.D regulation of this university for the submission of this dissertation. The paper is a product of the candidate's own investigation. He has completed the work under my guidance and supervision.

  
28-08-2006  
(Maiteryee Choudhury)

Reader  
**Centre For Himalayan Studies**  
**North Bengal University**

## ABSTRACT

The history of Catholic Mission in Darjeeling and Sikkim began with the arrival of the first group of Loreto nuns in 1846 AD, almost ten years after the opening of the hill station at Darjeeling. Ever since, the Roman Catholic missionaries established schools, orphanages, churches, social service centres etc for the physical, intellectual, moral, spiritual and cultural development of the inhabitants of Darjeeling and Sikkim. The Catholic missionaries hailed from Belgium, France, Ireland, Switzerland, Canada, Germany, U.S.A and various states of India. The activities of the missionaries during the second half of the 19<sup>th</sup> century, throughout the 20<sup>th</sup> century and the beginning of 21<sup>st</sup> century included interactions with the inhabitants in the three major areas, viz. Education, Economic Development and Community Development programmes. This thesis documents the events concerning the arrival of the Catholic missionaries, establishment and activities of Catholic missions at different locations in Darjeeling hills and the state of Sikkim. There is also a statistical evaluation of the activities of Catholic missionaries on the basis of data and information collected from the local inhabitants through Sample Survey. The analysis and inferences show that there is significant influence of the Catholic missionaries on the land and life of the local inhabitants. The Catholic missionaries continue their venture in the spiritual and socio-economic developmental programmes in Darjeeling and Sikkim.

## LISTS OF TABLES AND FIGURES

### Tables

5.1 Community-wise break up of Catholics at Kainjalia	100
5.2 Catholic Population at Munsong Ethnicity-wise	117
5.3 The Population at Tendrabong, Religion-wise	131
5.4 Catholic Population Ethnicity-wise at Relli Road	133
5.5 Ethnic Group of Boarders at St. Alphonsus School in 1942	145
5.6 The Students at Holy Cross Institute	154
5.7 Break up of students by religion, Martam	166
5.8 Catholic Population at Turuk Community-wise	168
5.9 The Ethnic Composition of Catholic Community, Jorethang	170
5.10 Ethnic Composition of Catholic Community, Jorethang	173
5.11 Religion-wise Break up of Students	174
5.12 Religion Wise Break up of Students, Rinchenpong	175
5.13 Catholic Population : Community wise, Geyzing	177
5.14 Distribution of Catholic Missions in Darjeeling	178
5.15 Distribution of Catholic Missions in Sikkim.	178
6.7.1 Perspectives of the Local Inhabitants, Darjeeling Town	200
6.8.1 Perspectives of the Local Inhabitants, Kalimpong Town	204
6.9.1 Perspectives of the Local Inhabitants, Namchi Town	208
6.10.1 Perspectives of the Local Inhabitants, Darjeeling & Sikkim	211

### Figures

6.1 Location of the study Area: Sikkim and Darjeeling	xv
6.2 Catholic Mission in Darjeeling and Sikkim	179
6.3 People's Perception of the Contribution of Catholic Missionaries in Educational Development	213
6.4 People's Perception of the Contribution of Catholic Missionaries in Economic Development	214
6.5 People's Perception of the Contribution of Catholic Missionaries in Community Development.	215

## ABBREVIATIONS

AC	-Apostolic Carmel
CCB	- Congregation of Christian Brothers
CJ	- Congregation of Jesus
CR	- Canon Regular
Fr	-Father
MEP	-Mission Estrangeres de Paris
MC	-Missionaries of Charity
MSMHC	-Missionary Sisters of Mary Help of Christian
SAMCO	- Samtar Agricultural and Monetary Co-operation
SCHC	- Sisters of Mercy of the Holy Cross
SCN	- Sisters of Charity of Nazareth
SDB	- Salesians of Don Bosco
SJ	- Society of Jesus
SJC	- Sisters of St. Joseph of Cluny
SMI	- Sisters of Mary Immaculate
SND	- Sisters of Notre Dame
SPPCA	- St. Paul's Parish Catholic Association
Sr	- Sister

## LIST OF PLATES

Plate 1. Loreto Convent School, Darjeeling	103
Plate 2. St. Joseph's School, Darjeeling	103
Plate 3. Bishop Stephen Lepcha, the present pastor of the Catholics of Darjeeling and Sikkim Himalayas, resides in this house.	104
Plate 4. Loreto College for women managed by the Loreto nuns	104
Plate 5. Sacred Heart Church at Pedong built in 1890	137
Plate 6. The new church at Pedong built in 1970	137
Plate 7. Fr. Dürel feeds his orphans at Pedong (1916)	138
Plate 8. A Catholic nun imparts education in the open air at Git-Dubling (1950)	138
Plate 9. The Catholic Community of Pedong with French Fathers (1907)	139
Plate 10. Mary Mother of God Church, Relli Road, Kalimpong. The Church was constructed in Gumba style by Fr. Gex, a Swiss Catholic Missionary in 1978.	139
Plate 11. St. Paul the Apostle's Church built in 1905 at Kurseong.	157
Plate 12. St. Mary's Theological College, Kurseong. It is now the Forest Ranger's college.	157
Plate 13. Fr. Wery supervises the extension works of St. Alphonsus' school, Kurseong (1935)	158
Plate 14. The boys at St. Mary's boarding (1944).	158
Plate 15. Mrs. Regina (chimito) Lepcha, who accommodated Fr. Leonard Molomo in 1951. Catholicism entered into Sikkim through this pious person.	180
Plate 16. Christ the King Church Pakyong, the first Catholic Church in Sikkim.	180
Plate 17. Father Brahier, who initiated Catholic Mission at Martam and Gaucharan in East Sikkim, He was the only Swiss Catholic Missionary who worked in Sikkim.	181

Plate 18. St. Paul the Apostle's Church, Tadong. It is inaugurated on 15 <sup>th</sup> April 2006.	181
Plate 19. This is the coat of Arms of Bishop Eric Benjamin.	265
Plate 20. Bishop Eric changes wine into the blood of Christ.	265
Plate 21. The children of St. Mary's School, Singla, Darjeeling, assemble in front of the school.	265
Plate 22. Sister Christine Gurung instructs students at Loreto Convent school, Darjeeling.	266
Plate 23. The Catholic students with Fr. Grant and Fr. Meunier.	266
Plate 24. Fr. Henri Depelchin s.j, the founder of St. Joseph's school, Darjeeling.	266
Plate 25. Br. Eugene Rotaerest s.j, the architect of St. Joseph's school, Darjeeling.	267
Plate 26. Intellectual pursuit of the students of St. Joseph's school, Darjeeling.	267
Plate 27. Bishop Eric and Fr. Morgan on a missionary trip to Bijanbri.	267
Plate 28. The students of Suruk in front of the school built by Fr. Rouiller at Suruk, Kalimpong in 1954.	268
Plate 29. St. Joseph the Worker Church, Git-Dubling, Kalimpong.	268
Plate 30. St. Maurice Church, Suruk (1953).	269
Plate 31. Sacred Heart Church, Lolay, Kalimpong (1974).	269
Plate 32. St. Margaret Mary Church, Nimbong-Barbote, Kalimpong(1979).	269
Plate 33. St. Peter the Apostle's, Church, Tanyang 1952.	270
Plate 34. St. Patrick's Church, Pringtam-Kankebong (1952).	270
Plate 35. St. Peter's Church, Munsong (1994).	270
Plate 36. The students of Don Bosco School at Mirik celebrating world Environment Day.	271
Plate 37. Bishop Eric inaugurates a dispensary at Kurseong (1975).	271

Plate 38. Bishop Eric inaugurates water project for the villages of Manibanjang, Darjeeling.	271
Plate 39. Bishop Eric inaugurates a dispensary at Mirik (1993).	272
Plate 40. Bishop Eric with his flock.	272
Plate 41. The first communion gathering at Darjeeling (1950).	272
Plate 42. Corpus Christi procession in Darjeeling.	273
Plate 43. St. Helen's school in Kurseong.	273
Plate 44. Mother Damien looks after the orphans at St. Margaret's Home, Kurseong.	273
Plate 45. Sr. Mary Magdelene teaches a student.	274
Plate 46. The Catholic priests at worship at Namchi.	274
Plate 47. The Catholics at worship in a Church at Namchi.	274
Plate 48. A catholic priest prays over a sick woman at Pakyong.	275
Plate 49. Mr. Marcel Lepcha explains the history of Catholicism with the help of photographs to the researcher.	275
Plate 50. An altar in the house of Joseph Lepcha at Pakyong, intermingling of Catholic and Buddhist art.	276
Plate 51. A Grotto in honour of Mary, Mother of Jesus, at Gangtok. The Catholic prayer flag are seen around the Grotto.	276
Plate 52. The inside view of a St. Thomas Catholic Church at Gangtok	277

## ACKNOWLEDGEMENTS

I would like to express my sincere gratitude to the faculty of Centre for Himalayan Studies for giving me the opportunity to pursue my research. I would like to thank them for their guidance and support from the inception of the study till its completion.

I am extremely grateful to Dr. Maitreyee Choudhury, my supervisor for her scholarly guidance during the entire course of this research. She has truly been my guide, friend and philosopher.

I would like to thank all the Research Scholars, my seniors as well as juniors at the Centre for their constant support and friendly guidance.

I would like to place on record the Roman Catholic Priests, Nuns and Brothers for their co-operation in the successful completion of my thesis. They have salvaged the manuscripts and historical documents and made them available to me.

I am deeply indebted to informants who unstintingly spent time with me in order to recount their memories and narrate the events related to the activities of Catholic missionaries. They have made their personal documents available to me.

I am extremely grateful to Mr. Remy Raignaux, a French social worker, for obtaining the correspondence of French fathers from the Archives of Foreign Missions of Paris and translating them into English. He also made the rare and valuable photographs available to me from the Archives of both Foreign Missions of Paris and St. Maurice Abbey, Switzerland.

Special thanks to all the Jesuits of Darjeeling province and my colleagues at Loyola College of Education, for their constant support, guidance and encouragement.

Francis.A.V  
28/9/06

# CONTENTS

	Page
Abstract	i
List of tables and figures	ii
Abbreviations	iii
List of Plates	iv - vi
Acknowledgements	vii
<b>CHAPTER 1: CONCEPTUAL FRAME WORK</b>	
1.1 Catholicism: Its doctrines and Practices	1
1.2 Tenets of Catholic Religion	6
1.2.1 Baptism	7
1.2.2 Confirmation	7
1.2.3 The Eucharist	7
1.2.4 Reconciliation	8
1.2.5 Anointing of the Sick	8
1.2.6 Matrimony	8
1.2.7 Holy Orders	8
1.3 The Advent of Portuguese and Catholics in Bengal	9
1.4 The British East India Company	12
1.5 The Catholic Missionaries in the Eastern Himalayas	14
1.6 Statement of the Problem	16
1.7 The Universe of Study	17
1.8 The Title of the Work and Clarification of Terms	17
1.8. 1 Impact	18
1.8.2 Catholic Missionaries	18
1.8.3 Inhabitants	18
1.8.4 Darjeeling and Sikkim Himalayas	19
1.8.5 A Historical Perspective	19
1.9 Rationale of the Study	19

1.10 The Objectives of the Study	20
1.11 Research Questions	20
1.12 Hypothesis	21
1.13 Chapterization	22

## **CHAPTER 2: REVIEW OF RELATED LITERATURE**

2.1 Literature on Darjeeling and Sikkim	33
2.2 Literature on Catholic Missionaries	41

## **CHAPTER 3: METHODOLOGY**

3.1 Approaches to Study	52
3.2 Collection of Data	53
3.2.1 Primary Sources	53
3.2.2 Secondary Sources	55
3.3 Methods of Collection	55
3.3.1 Interview	55
3.3.1.1 Structured Interview	56
3.3.1.2 Unstructured Interview	56
3.3.2 Observation	57
3.3.2.1 Participant Observation	57
3.3.3 Sample Survey	58
3.3.3.1 Stratified Random Sampling	59
3.4 Processing and Analysis of data	59

## **CHAPTER 4: A BRIEF HISTORY OF DARJEELING AND SIKKIM WITH REFERENCE TO ETHNIC COMPOSITION**

4.1 Sikkim	62
4.1.1 Origin of the Name	63
4.1.2 History	63
4.1.3 Physical Features	66
4.2 Darjeeling	67

4.2.1 The Name	67
4.2.2 A Brief History of Darjeeling	68
<b>4.3 The People of Sikkim and Darjeeling</b>	<b>69</b>
4.3.1 The Lepchas	70
4.3.2 The Bhutias	71
4.3.3 The Nepalese	72
<b>4.4 Religions and festivals</b>	<b>73</b>
4.4.1 Buddhism	73
4.4.2 Hinduism	76
4.4.3 Christianity	77

## **CHAPTER 5: THE ADVENT OF CATHOLIC MISSIONARIES AND INTERACTION WITH LOCAL PEOPLE**

<b>5.1 In Darjeeling Sadar</b>	<b>83</b>
5.1.1 Loreto Convent School, Darjeeling	83
5.1.2 Loreto College, Darjeeling	87
5.1.3 St. Joseph's College, Darjeeling	88
5.1.4 The Immaculate Conception Church, Darjeeling	91
5.1.5 Sacred Heart Church, Singamari, Northpoint	92
5.1.6 Bethany School, Darjeeling	94
5.1.7 St. Robert's Higher Secondary School, Darjeeling	95
5.1.8 Salesian College Mission, Sonada	95
5.1.9 St. Micheal's School, Darjeeling	97
5.1.10 Hayden Hall, Darjeeling	98
5.1.11 St. Mary's Catholic Mission, Kainjalay	99
5.1.12 St. Mary's Catholic Mission, Singla-Lepcha Busty	101
<b>5.2 In Kalimpong Sub-division</b>	<b>105</b>
5.2.1 Sacred Heart Church, Pedong	106
5.2.2 Vijaya Rani Girja, Maria Busty	107
5.2.3 St. Bernadette Catholic Mission, Gorubathan	111

5.2.4 St. Nicholas Catholic Mission, Todey	113
5.2.5 St. Joseph the Worker Church, Git-Dubling	114
5.2.6 St. Peter's Catholic Mission, Munsong	116
5.2.7 St. Joseph's Convent School, Kalimpong	118
5.2.8 St. Theresa's Church, Kalimpong	120
5.2.9 St. Michael's Catholic Mission, Sangsay	121
5.2.10 Christ the King Church, Algarah-Mirik	123
5.2.11 St. Margaret Mary Catholic Mission, Borbot-Nimbong	124
5.2.12 St. Augustine's School, Kalimpong	125
5.2.13 St. Maurice's Catholic Mission, Suruk	126
5.2.14 St. Peter the Apostle Church, Tanyang	128
5.2.15 Our Lady of Lourde's Mission, Tendrabong	130
5.2.16 St. Patrick's Church, Pringtam-Kankebong	132
5.2.17 Mother of God Church, Relli Road	132
5.2.18 Sacred Heart of Jesus Church, Lolay	134
5.2.19 St. John the Baptist Catholic Mission, Pudung	135
5.2.20 Gandhi Ashram, Kalimpong	136
5.2.21 Don Bosco Jyothi, Kalimpong	136
<b>5.3 In Kurseong Sub-division</b>	<b>140</b>
5.3.1 St. Mary's College	140
5.3.2 St. John Berchman's Church	142
5.3.3 St. Alphonsus' School	144
5.3.4 St. Paul's Catholic Mission	147
5.3.5 St. Helen's School	149
5.3.6 St. Margaret's Home	151
5.3.7 St. Joseph's High School	151
5.3.8 Goethal's Memorial School	152
5.3.9 Holy Cross Vocational Training Institute	153
5.3.10 Don Bosco Mission, Mirik	154

<b>5.4 In Sikkim</b>	
5.4.1 St. Xavier's Catholic Mission, Pakyong	160
5.4.2 St. Thomas Catholic Mission, Gangtok	162
5.4.3 St. Peter's Catholic Mission, Gaucharan	163
5.4.4 St. Joseph's Catholic Mission, Martam	165
5.4.5 St. Joseph's Catholic Mission, Rhenock	166
5.4.6 Shantiki Rani Girja, Turuk	167
5.4.7 St. Francis of Assisi Catholic Mission, Jorethang	169
5.4.8 Namchi Public School Namchi	170
5.4.9 Loyola College of Education, Namchi	171
5.4.10 St. Peter's Catholic Mission, Namchi	171
5.4.11 Don Bosco Catholic Mission, Malbassey	172
5.4.12 Don Bosco School, Rinchenpong	174
5.4.13 St. Mary's Convent School, Geyzing	174

**CHAPTER 6: PERSPECTIVES OF THE INHABITANTS ON THE  
INFLUENCE OF CATHOLIC MISSIONARIES**

6.1 The Sample Unit	196
6.2 The Sample	197
6.3 The Questionnaire	198
6.4 The Rating Scale	199
6.5 The Procedure	199
6.6 The Result of the Sample Survey	199
6.7 Unit I. Darjeeling Town	200
6.7.1 Implications	200
6.8 Unit II. Kalimpong Town	204
6.8.1 Implications	206
6.9 Unit III. Namchi Town	207
6.9.1 Implications	210
6.10 People's Perspective: Darjeeling and Sikkim	211
6.10.1 People's Perspective on the Influence of Catholic Missionaries in Educational Development	212

6.10.2 People's Perspective on the Influence of Catholic Missionaries in Economic Development	212
6.10.3 People's Perspective on the Influence of Catholic Missionaries in Community Development	213
6.10.4 People's Perception of the Contribution of Catholic Missionaries in Educational Development	213
6.10.5 Implications	214
6.10.6 People's Perception of the Contribution of Catholic Missionaries in Economic Development	214
6.10.7 Implications	215
6.10.8 People's Perception of the Contribution of Catholic Missionaries in Community Development	215
6.10.9. Implications	216
6.11 Inferences	216

## CHAPTER 7: SUMMARY AND FINDINGS

7.1 Summary	218
7.1.1 A summary of the Response to the First Research Question	220
7.1.2 A Summary of the Response to the Second Research Question	222
7.1.3 A Summary of the Response to the Third Research Question	224
7.1.4 A Summary of the Response to the Fourth Research Question	225
7.2 Findings	226
7.2.1 Education	226
7.2.2 Economic Development	226
7.2.3 Community Development	227
7.2.4 Health Care Programmes	228
7.2.5 Evangelization	228
7.2.6 Literary Activity	229
7.2.7 Poverty Alleviation Programmes	229
7.2.8 Religious Harmony	229

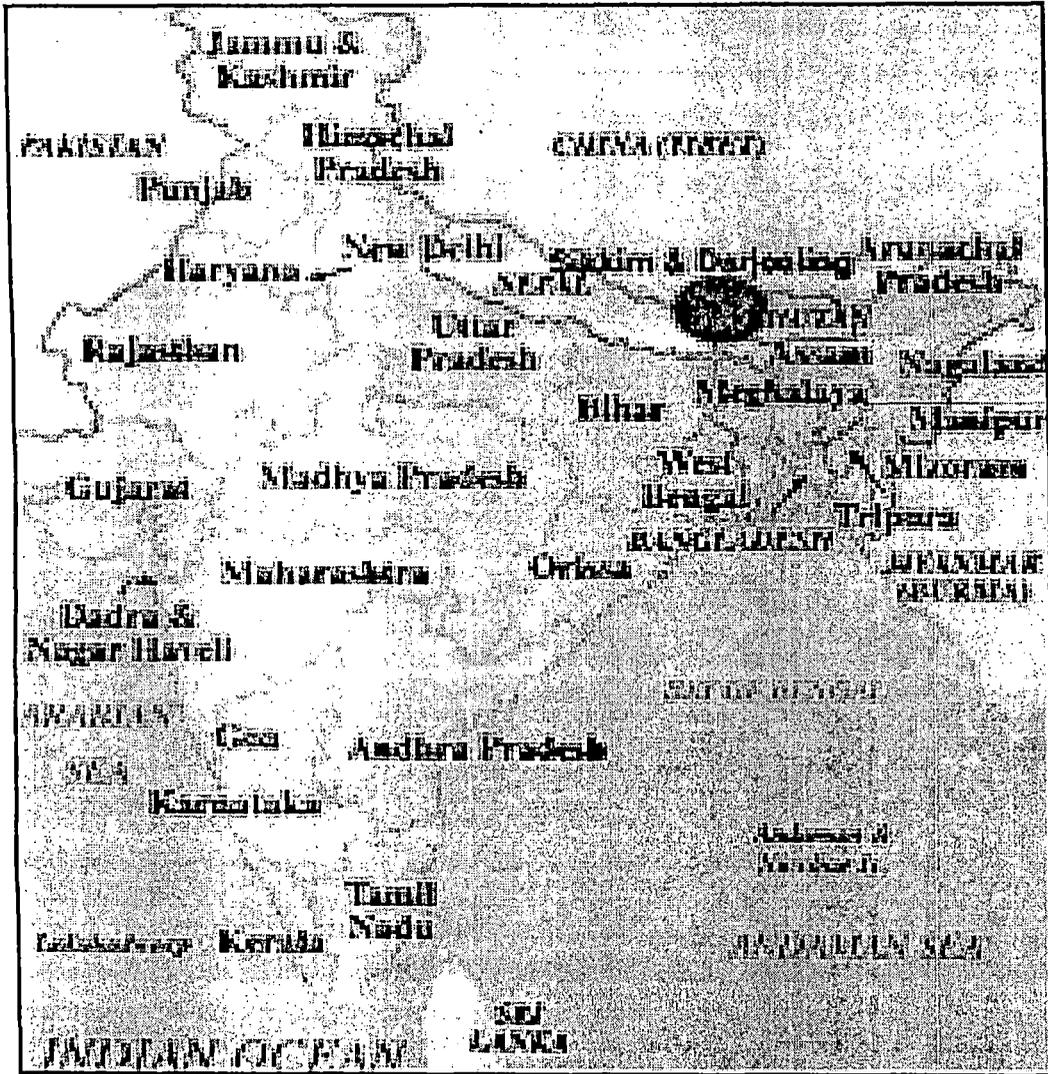
7.2.9 Catholicism in Eastern Himalayas	230
7.2.10 Indigenous Catholic Missionaries	230
7.3 Concluding Remarks	230
7.4 Suggested Areas for Further Research	232

## BIBLIOGRAPHY

Books and Articles	234
Documents and Relevant Materials Consulted at Archives	237

APPENDICES	240
------------	-----

Fig. 1. Location of the Study Area: Sikkim and Darjeeling



Source: Survey of India

# CHAPTER -1

## CONCEPTUAL FRAME WORK

A search for the Divine is vital to all the human civilizations. The inhabitants of Darjeeling and Sikkim are not an exception. Religion for centuries has been a pivot around which societies are based. It has been the connecting link between the spiritual and the material. The individual and societal experiences of the sacred are manifested in mythologies, rituals and ethos. Religion is a guide that helps people to determine the degree of their spiritual state. This system of belief is organized under a leader and a scripture<sup>1</sup>.

The focus of the present study is Catholicism<sup>2</sup>, which for centuries has been a major sect of Christianity. Jesus called twelve disciples and instructed them about God through his sermons. Later, before Jesus departed from this world, the disciples were asked to share Jesus' teachings with others. Jesus told his disciples that he was sent by God to this earth. In a similar way, he would send the disciples to different corners of the world (John 20:21)<sup>3</sup>. The role of Catholic missionaries is not just to preach Jesus' gospel of love through words but to carry out humanitarian works. The thesis seeks to explore the activities of Catholic missionaries and assess their influence upon the inhabitants of Darjeeling and Sikkim.

### 1.1 Catholicism: Its Doctrines and Practices

Apparently, among the various sects<sup>4</sup> that are existent in Christianity, one of the major sects is Catholicism. Being a missionary religion, its history revolves around the missionary labour of Jesus Christ. Christ preached the gospel from village to village. Jews<sup>5</sup> were the first among those who believed in Jesus as their Messiah. St. Paul<sup>6</sup> then took the gospel to the

Greeks who were not Jews. Eventually, with the turn of events, Catholicism was separated from Judaism. However, the Catholics retained Jewish scriptures. St. Thomas<sup>7</sup>, one of the disciples of Jesus, introduced Catholicism in India. In the Indian sub-continent, Catholicism is almost as old as Catholicism in its birthplace. Hambay is of the opinion that "St. Thomas landed at Cranganore in about A.D. 52" (Hambay, 1952: 368)<sup>8</sup>. Cranganore is Kodungalloor on the coastal Kerala. Mundadan writes that "many became Catholics, including the members of royal family" (Mundadan 1984:25)<sup>9</sup>. The members of the Catholic community, which was created by St. Thomas, are known as St. Thomas Christians<sup>10</sup>.

The growth of the Church in the first three centuries was very consistent and rapid. The centre of Catholicism changed from Jerusalem to other Christian communities like Antioch in Syria<sup>11</sup>, Alexandria in Egypt, Rome and India. The first Roman Emperor to become a Catholic was Constantine the Great<sup>12</sup>, who in 313 A.D. granted the freedom of worship<sup>13</sup> and equal rights to his citizens no matter to which religious groups, they belonged. The first council at Nicea was called forth by him in 325 A.D. This council defined the doctrine of the divinity of Jesus. Constantinople was then designed to be the new capital. Ever since, the doctrinal differences have kept the Catholics of Constantinople and Rome at loggerheads with one another.

In 1054, after centuries of heated debates, the church was split between the Eastern and Western church. The Eastern Church<sup>14</sup> was headed by the leaders from Constantinople, the centre of Eastern Christendom whilst the western church<sup>15</sup> retained its centre in Rome itself.

The Eastern Church bases its belief in the Bible and traditions. The system of belief in this church is deeply rooted in the teachings of the apostles. The services are delineated from the Bible especially the psalms. The

creed<sup>16</sup>, which was formulated at the Council of Nicea, expressed the beliefs of Eastern Church. The ceremony is conducted by the Bishops, deacons or priests.

From 1054 to 1517 the Catholic Church had an unruffled sail. Martin Luther King's thoughts tumbled out of the classroom into the market place in 1517 when the plenary indulgences<sup>17</sup> were hawked by a Dominican priest named Tetzel near Wittenburg in Germany. Those who bought indulgences were promised graces. Martin Luther disagreed with the practices of the Catholic Church and nailed ninety-five theses in Latin on the door of Wittenburg Church. The thesis criticized the sale of Indulgences. Martin Luther's thesis led to a movement and Christianity witnessed another schism. Daniel Rops writes that: "Western Christianity was severed into two branches, Roman Catholic and Protestantism" (Rops 1961:231)<sup>18</sup>.

The term Protestants refers to the members of those Western churches, which are in direct opposition to Catholic Church. Another terminology to denote Protestantism is Reformed Church. The Protestants believe that people could be saved only through faith in Jesus Christ. They are against the practices of various sacraments<sup>19</sup> followed by Roman Catholics.

Thus, by the middle of the 16<sup>th</sup> century, there were three major groups of Christianity. They were Roman Catholics, Protestants and Eastern Orthodox. It is stated in the World Book Encyclopedia that: "the core belief of the three groups is the same. All believe that God sent Jesus into the world as a savior. Christianity teaches that humanity can achieve salvation through Jesus" (World Book Encyclopedia, 1995: 483)<sup>20</sup>.

The focus of the present study is the impact of Roman Catholic Church on the inhabitants of Darjeeling and Sikkim. Therefore, the cardinal elements

of Catholicism are dealt in detail. The Catholic Church is stratified into hierarchical order. The Pope <sup>21</sup> is at the top of the hierarchical ladder. The word 'Pope' comes from the Greek word 'Pappas' which means daddy. The Pope is also called the Pontiff. The word 'Pontif' is derived from the Latin word 'Pontific' which means the member of Council of priests in ancient Rome. The word "papacy" refers to the government of the Roman Catholic Church.

Pope as the supreme head is the bishop of Rome, Vicar of Christ<sup>22</sup>, successor of St. Peter<sup>23</sup> and the sovereign of Vatican City State<sup>24</sup>. He has two main powers. First of all, he is the temporal administrator of Vatican City. Temporal powers involve the civil administration of Vatican City as an independent state. The second is the spiritual power, which is concerned with faith, morals and religious practices of Catholics. The Roman Catholics believe that Pope is infallible<sup>25</sup> and incapable of error. He appoints cardinals, archbishops and bishops. He can also create a new diocese by bifurcating the existing one.

Cardinal Joseph Ratzinger was elected the 265<sup>th</sup> Pope at a conclave held on 18<sup>th</sup> April 2005. He has chosen the name Benedict XVI. As the leader of the Roman Catholics all over the world, he influences the Catholics of Darjeeling and Sikkim through his writings<sup>26</sup>.

A Cardinal is a Roman Catholic Clergyman who serves the Pope as a Counselor. He is appointed by the Pope. The Cardinals as a group form the Sacred College of Cardinals. As a group, on the death of a Pope, it elects a new Pope. The rank of a Cardinal is given to an outstanding bishop. A Cardinal who is above the age of 80 is not to participate in the conclave. Cardinal Telesphore Toppo of Ranchi, Jharkhand is the only cardinal in North India. He had visited Darjeeling on 21<sup>st</sup> January 2005<sup>27</sup>.

Archbishop is the bishop of a main or metropolitan diocese. His diocese is known as the archdiocese. The bishops in the vicinity regard him as their Superior. However, the archbishop does not interfere in local affairs. Darjeeling and Sikkim are placed under the archdiocese of Kolkata, Lukas Sirkar<sup>28</sup>.

Bishop is a high-ranking official who administers an area containing a number of Mission campuses. The word bishop comes from the Greek word '*episkopos*' meaning overseer. He administers a district called a diocese. He possesses the fullness of Priesthood. He has the right to teach the Christian doctrine (Mt 28:19)<sup>29</sup>. In the hierarchical order, a bishop is superior to priests and deacons. Bishop Stephen Lepcha<sup>30</sup>, a tribal ecclesiastical dignitary is the Chief Pastor in Darjeeling-Sikkim Himalayas.

A Priest is an ordained minister who administers the Sacraments. The word priest comes from the Greek word '*presbyteries*', which means elder. The English term 'priest' is a contraction of the Greek word '*presbuteros*'. The priests serve as Pastors of local churches. They have the responsibility of teaching, governing and providing the Sacraments to a congregation (Tim 5:17)<sup>31</sup>. The priestly ordination is conferred only on male celibates by a bishop. The women are excluded from priesthood. Pope John Paul II has mentioned in his encyclical that:

*"I declare that the church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the church's faithful"* <sup>32</sup>.

The Pope's words are irrevocable and infallible.

A deacon is on the lowest rung of the hierarchical ladder. The word deacon comes from '*diakonos*', a Greek word that means a servant. The office of deacon is referred to as the diaconate. It is a stage of six months or one year that precedes priesthood. However, the permanent deacons

assist in the church work. They are responsible for the administration of teaching and distribution of wafers (Acts 6:1- 6)<sup>33</sup>.

## 1.2 Tenets of Catholic Religion

Catholic religion like other religions has its own customs and traditions. Catholics believe that there is only one God who is eternal, omnipotent, omniscient and all pervading. Catholicism is also known as the Trinitarian religion<sup>34</sup>. There is a unity of three persons in one God, Father, Son and the Holy Spirit. St. Ignatius in his "Spiritual Exercises" says that God, the first person of Trinity saw the sinful world and sent the second person of the Trinity to save human beings<sup>35</sup>. Catholics believe that Jesus is the second person and through his life, death and resurrection the humanity was saved. They follow the teachings of Jesus in order to attain salvation. Salvation is a reward for good works based on the sermon of the mount<sup>36</sup>. According to the Catholic belief, salvation was not complete when Jesus left this world. Jesus commissioned his apostles to gather all human beings into a commune where the values like love and truth prevail<sup>37</sup>.

The Catholics worship God in a building. The main worship is called the Eucharist or Mass and participation in it is the source of strength for every Catholic<sup>38</sup>. It plays a vital role in the lives of Catholics. A Bishop or priest acts in the name of Jesus during the Mass. According to Catholic teaching, the bread and wine turn into the body and blood of Jesus during the Mass<sup>39</sup>. The Catholics receive Holy Communion during the Mass. Apart from Eucharist, the Catholics gather to recite a rosary<sup>40</sup>, to make the way of the cross<sup>41</sup>, to attend *Novena*<sup>42</sup> to the saints and make pilgrimages to holy places. They get their new house or car blessed by a Catholic priest<sup>43</sup>. The Catholics have to go through various sacraments during their life. The sacraments are ceremonial signs of God's action in the lives of people. The Roman Catholic Church administers seven sacraments as

gifts from Christ to the Church. These sacraments are given to an individual at different stages of his or her life.

### **1.2.1 Baptism**

It is the first and basic sacrament of initiation. It is administered by immersing the recipient in water or by pouring water on the person's head. During the ceremony the priest says that he baptizes the individual in the name of the father and of the son and of the Holy Spirit. During baptism an individual is purified from his or her original sin<sup>44</sup> and becomes a member of the Catholic Community. Usually, baptism takes place a week after a child is born. The details about the child are entered in a book, known as Baptism Register.

### **1.2.2 Confirmation**

It is the second sacrament of initiation. It is conferred by a bishop or his delegate by anointing the recipient with olive oil on the forehead. The prayers are intended to invoke the Holy Spirit<sup>45</sup>. The grace, which is received during baptism, is 'strengthened and deepened' during confirmation<sup>46</sup>. The sacrament is given to an individual when he/she reaches the age of reason. The name of the recipient and the name of the minister of the sacrament are recorded in the book entitled Confirmation Registers.

### **1.2.3 The Eucharist**

It is the third sacrament of initiation in which the Catholics receive the body and blood of Jesus. The ceremony is commonly known as First Holy Communion. Jesus is received by an individual in the form of bread and wine for the first time in his/her life. The event is marked by a celebration in the church and at home. Participation in Eucharist is obligatory on every Sunday for Catholics.

#### 1.2.4 Reconciliation

This is the fourth sacrament of initiation. It is known as Confession or sacrament of penance or reconciliation<sup>47</sup>. A penitent enumerates his/her sins to a priest who represents Jesus Christ. The priest after hearing the sins guides the person to live a life based on the values of the Bible. The priest absolves the sins of the penitent in the name of the father and of the son and of the Holy Spirit<sup>48</sup>. At the recession, the priest says, "go in peace and sin no more"<sup>49</sup>.

#### 1.2.5 Anointing the Sick

The anointing of the sick can be administered to any catholic who is suffering from certain illness or who has advanced in his or her age (Code of Cannon Law number: 1004)<sup>50</sup>. The wafer bread is administered to the dying and is known as '*Viaticum*', a word that means in Latin, 'provision for a journey'. It is believed that the consecrated bread transports the immortal soul to heaven<sup>51</sup>.

#### 1.2.6 Matrimony

It has been given a divine sanction in the Bible through the creation story<sup>52</sup>. In the beginning God created men and women and commanded the two to live together. Jesus endorsed it by attending a wedding at Cana<sup>53</sup>. It is a sacrament, seen as the sign of love. The sacrament confers on the couple the grace, needed for bringing up children as useful citizens of the country. The sacrament is celebrated publicly in the presence of a delegated priest and two witnesses<sup>54</sup>.

#### 1.2.7 Holy Orders

It is the sacrament by which a celibate male is made a bishop, a priest or a deacon. The presence of three bishops is mandatory to ordain a new bishop. Among the three one is the principal consecrator and the other two are assistants. Only a bishop has the authority to confer the

sacrament of priesthood and deaconate on candidates who are found fit by the formators<sup>55</sup>.

The Catholic religion spread all over the world, especially during the age of explorers and discoverers<sup>56</sup>. The Europeans arrived in India because of commercial reasons. The Indian sub-continent was then world famous for its spices. The Muslim Ottoman Emperor of Turkey, who was ruling the Middle East, refused to give a pass for European Christian merchants to reach India. Therefore, the Europeans reached India through sea route. Of the five European trading companies, namely Portuguese, English, French, Dutch and Danish, the Portuguese and English were catalyst in the spread of Catholicism in Eastern Himalayas.

### **1.3 The Advent of the Portuguese and Catholics in Bengal**

Portugal is the westernmost country of continental Europe. The western and southern Portugal faces the Atlantic Ocean. Lisbon is the country's largest city and capital. The inhabitants of the country called Portuguese gained much knowledge about the sea because of their exposure to maritime activities. They mastered navigational skills and the ability to build ships, capable of making long voyages. Henry, the Navigator, son of King John I, played a leading role in Portugal's rise as a sea power. He encouraged and sponsored many explorations.

In 1452 Pope Nicholas V<sup>57</sup> heard about the navigational and explorative skills of the Portuguese. Therefore, he conferred privileges on Portuguese to establish Catholic missions in the countries conquered by them. Portugal's neighbour Spain also got exposed to the Atlantic Ocean and the Mediterranean Sea. In 1492 Christopher Columbus discovered America. Columbus<sup>58</sup> voyage touched off a great age of Spanish exploration and conquests. The Spaniards built an empire that included much of western

South America, Southern North America as well as lands in Africa, Asia and Europe. Therefore, Spain appealed to Pope Alexander VI<sup>59</sup> for the privileges of establishing Catholic missions in the countries conquered by them. The authorities of Portugal and Spain fought for suzerainty in the countries conquered by them. In order to settle the rivalry amicably, the Pope by the bill of 1493 cut the world into two, along the meridian passing (Rops 1962:242)<sup>60</sup>. Thus Spain exerted its authority in the countries west of this line and Portuguese to the East. Therefore, the Portuguese played a key role in establishing Catholicism in the East.

Manuel I, called Manuel the Fortunate, became king of Portugal in 1495. He had the determination of increasing the country's power and determination. He sponsored the voyage of Vasco da Gama. One of the strict instructions to the explorers was that "they should diligently search for Christians in all those remote regions lying on their route". (Moraes 1964: 204)<sup>61</sup>. Da Gama rounded the Cape of Good Hope of South Africa in 1498 and landed at Calicut by discovering a sea route to India.

In the following year, the king sent soldiers and settlers to establish colonies in India. The aim of setting up a colony was to gain great wealth from the resources of its colonies. Since 1500, the Portuguese established their power in Cranganore, Cochin and Goa. The king, keeping in view, the request of the Pope, sent Franciscans<sup>62</sup>, Dominicans<sup>63</sup>, Augustinians<sup>64</sup> and Jesuit missionaries<sup>65</sup> to Portuguese colonies.

In 1537, the Portuguese traders set out from Goa for Bengal, traveling by the sea route. They were allowed to settle and open a customs house at Saigaon, in the present day Hoogly of West Bengal and at Chittagong of present day Bangladesh<sup>66</sup>. In 1577, Mughal Emperor Akbar permitted the Portuguese to build permanent settlements and a church in Bengal was

established. George Kottupallil in the *History of the Catholic Missions in Central Bengal* writes:

*"Catholicism in Bengal owed its origin, growth and development in the 16<sup>th</sup> and 17<sup>th</sup> centuries to the power, wealth and influence of the numerous Portuguese traders" (Kottupallil, 1988: 69) <sup>67</sup>.*

The first church was built by Jesuit Father Francisco Fernandez in 1599 at Chandecan, also called Iswaripur of old Jessore, near Kaliganj in the Sunderbans of the present Satkhira district in Bangladesh<sup>68</sup>. It was built with the permission of the King Pratapaditya. The new church was called 'Holy Name of Jesus'. It was officially inaugurated on 1<sup>st</sup> January, 1600.

The second church was built and dedicated on 24<sup>th</sup> June, 1600. The entire expense of the construction was borne by the king of Arakan. The site is presently in Myanmar<sup>69</sup>.

The Portuguese merchants invited Dominican priests, Gaspar da Assumpsao and Melchior da Luz to Diany, southeast of Chittagong. The Dominicans built the third church in Bengal in 1601<sup>70</sup>. The Arakanese attacked the place, the chapel was burnt down, and missionaries were manhandled. The Dominicans left the place forever.

In 1602, Jesuit priest Francisco Fernandez tried to save some Portuguese children from the Arakanese who had made them slaves. The Arakanese arrested Fr. Fernandez and put him in the prison. He died on November 11, 1602<sup>71</sup>.

Dhaka was a military outpost of the Mughal Empire. In 1608, Islam Khan, a Mughal Subedar of Bengal made Dhaka the capital of Bengal. The Portuguese Augustinian missionaries introduced Christianity in Dhaka in 1612<sup>72</sup>. They established a church in the Narinda area of the city. Later in

1664, the church of St. Nicholas of Tolentino was constructed at Nagori, 25 kilometers northeast of Dhaka.

The first Catholics in Bengal were Portuguese themselves. After their intermarriage with local women, their descendants became first indigenous Catholics. The third category includes the locals who embraced Catholicism. The Portuguese missionaries used to give one Catholic name and one of their surnames to the newly baptized person. Therefore, the Catholics converted by the Portuguese missionaries have surnames such as Gomes, Rozario, De' Cruze, D'Silva, D'Souza and Dores. The Catholic missionaries from France, Belgium, England, Italy, USA and Canada did not follow the Portuguese method of naming a person. They gave a Catholic biblical name but retained the surname of the baptized. Some descendants of Portuguese, through matrimonial alliance with the British, reached Darjeeling as tea planters<sup>73</sup>.

#### **1.4 The British East India Company**

The British East India Company was founded in 1600. It received its Charter from Queen Elizabeth I on the last day of the year 1600<sup>74</sup>. The purpose of the company was to trade with other countries. The company was established in India in 1612, when the Mughal emperor Jahangir granted the company the right to establish a factory in Surat<sup>75</sup>. It spread far and wide as a trading company. It established factories at Madras and Bombay. A settlement at Calcutta was established in 1690 with the permission of the Mughal emperor<sup>76</sup>. The Company pushed the existing trading companies like the Portuguese and French out of Calcutta. The victory of British in the battle of Plassey (1757)<sup>77</sup> and the battle of Buxar (1764)<sup>78</sup> made the British the supreme power in Bengal.

In the initial stage, almost all the members of the company were Protestants by religion. A Protestant clergy, William Isaacson<sup>79</sup>

encouraged marriage of English soldiers with Roman Catholics, either Portuguese or of mixed blood<sup>80</sup>. Thus, Catholicism entered the British East India Company. As the Company wanted to expand its influence on political and economic spheres, a large number of Catholics were recruited from England and India for various posts. Since the company's sole aim was trade with India, it did not interfere with religion "*fearing that it would create unrest among the people and adversely affect trade*" (Valiamangalam 1989: 26)<sup>81</sup>.

The era witnessed growth of missionary Societies in England<sup>82</sup>. The missionaries were ready to embark for unknown lands for missionary activities.

The Charter of the East India Company was renewed by the British Parliament every twenty years. Since there was a growth in the establishment of missionary societies<sup>84</sup>, the Protestant missionaries pressurized the Parliament for permission to establish themselves in the colonies.

The Charter of British East India Company of 5<sup>th</sup> September 1698 contained provision for the appointment and support of chaplains. The Charter states that a chaplain must accompany every ship, which departs from England for any part of the world. It was the responsibility of the company to give the salary of the chaplains. The chaplains had to be approved by the Archbishop of Canterbury or Bishop of London<sup>83</sup>.

William Wilberforce<sup>85</sup> attempted to make East India company responsible for educational and missionary activities in India. He sent his proposal to the British Parliament to be debated during the Charter in 1793. His proposal was rejected. Evangelicals within the company and British Parliament brought up the same issue in the following Charter of 1813.

As a result of the debate, the Company was made responsible for the maintenance of the missionaries being sent by British agencies.

The Charter Act of 1833 permitted the Missionary Societies of other countries to establish mission territories in the British colonies. Therefore, the Protestant and Catholic Societies were missioned to India to establish educational institutions and impart religious knowledge. Felix Wilfred in his book *The Catholic Church in India, Yesterday and Today* writes:

*"In 1813 the Company received instructions from London to remain neutral in religious questions but to make things easier for English missionaries. Twenty years later it extended this concession to the non-British and reached an understanding with the Catholic Church"*<sup>86</sup>.

The following year, in 1834, Pope Gregory the 16<sup>th</sup> ordered the major Superiors of religious congregations to send their missionaries to British India.

## 1.5 Catholic Missionaries in Eastern Himalayas

In Europe, very little was known about central Asia. The existence of Himalayas was only a rumour. The Mongols attacked the Christendom in 13<sup>th</sup> century. This was the first time that the Pope's attention was directed towards Asia. Again in 17<sup>th</sup> century, the Muslim merchants spread the rumour that there were Catholics in Shigatse in South-east Tibet. Therefore, Fr. Stephen Cacella and Fr. John Cabral, two Portuguese Jesuits left Cochin for Hoogly in Bengal in view of an expedition to Tibet. They set out on 2<sup>nd</sup> August 1626 from Hoogly, passing through Paro, Phari and Gyantse to reach Lhasa. They had been at Tsaprang Mission, which was established by Fr. Antonio de Andrada. Fr. Stephen Cacella died in Tibet in March 1630 whereas Fr. John Cabral returned to India in 1632 through Nepal (Lo Groi 2003:1)<sup>87</sup>. The Portuguese Jesuit Catholic missionaries were the first missionaries to enter Eastern Himalayas in the seventeenth Century<sup>88</sup>.

In February, 1854 Fr. Krick and Fr. Bourry, the Catholic missionaries of Foreign Missions of Paris entered Arunachal Pradesh. On their way to Tibet, the French Fathers halted for a few months at Samme village in Lohit District. The village was a tribal kingdom of the Mishmi Chief, Kaisha. The Catholic missionaries faced opposition and attained martyrdom in the village.<sup>89</sup>

Catholicism entered Darjeeling with its discovery by Lloyd and Mr. J. W. Grant in 1828, during the governorship of Lord William Bentick. Mr. J. W. Grant was the first Catholic to reside in Darjeeling with Captain Llyod<sup>90</sup>. Henry Hosten in *La Mission de Bengal Occidental* records:

*"Rev. Fr. Charles Grant of Archbishop's House, Darjeeling, is a descendant of Mr. J. W. Grant, commercial Resident at Malda in 1828, who came up this way that year with Captain Lloyd (Hosten 1928:203)"<sup>91</sup>.*

The British military personnel were the first to reach Darjeeling. They were followed by the retired civil servants and Indigo planters from Bengal who reached Darjeeling to recoup their health. Mr. Loughman<sup>92</sup>, a retired judge from Patna and a Catholic was instrumental in getting Catholic missionaries to Darjeeling in 1846. Ever since, the Roman Catholic missionaries established schools, dispensaries, churches, orphanages and social service centres in Darjeeling and the inhabitants of Darjeeling came in touch with Catholic missionaries. The Catholic missionaries from Darjeeling exerted their influence on the people of neighbouring Sikkim from time to time and in spite of initial resistance by the rulers were successful in establishing a permanent mission in the erstwhile kingdom in 1952. Thus, Catholicism spread in the Eastern Himalayas and established firmly in Darjeeling and Sikkim.

## 1.6 Statement of the Problem

After the Treaty of Titalya, the British got involved in the political affairs of Sikkim. The main involvement was to solve the border problems between Sikkim and Nepal. The discovery of the old Gorkha station at Darjeeling by the British and the consequent acquisition of Darjeeling tract encouraged the health-seeking British and fortune-hunting Eurasians to settle down in Darjeeling. The influx of Catholics of British and Eurasian origin necessitated the need of Catholic missions in Darjeeling. The first group of Catholic missionaries reached Darjeeling in 1846, a decade after the opening of the hill station by the British. Ever since, the missionaries from Ireland, England, Italy, Belgium, France, Switzerland, Canada, USA, Australia, Germany, Malta and Spain lived in different parts of Sikkim and Darjeeling. The foreign missionaries included both male and female.

The second half of the twentieth century witnessed a decrease in the inflow of foreign missionaries and the increase of Indian missionaries both male and female. The foreign and Indian missionaries from various cultures introduced Catholic religion in Darjeeling and Sikkim. They brought with them their customs, traditions, food habits, and knowledge in medical care, agricultural techniques, art and architecture, and above all, the educational system of the West.

Though, initially, the Catholic missionaries looked after the needs of British and Eurasians, they did not overlook the needs of the locals. The indigenous Lepchas, the Bhutias and the Nepalese who migrated to Sikkim and Darjeeling were dear to Catholic missionaries. Schools, hospitals and socio-economic developmental centres were established for the welfare of the local inhabitants. A long association of one hundred and sixty years between the Catholic missionaries and the local people has brought the west and the east closer.

In this study, the researcher makes an attempt to I) investigate the process of interaction between Catholic missionaries and the locals, and to II) assess the influence of Catholic missionaries on the local people.

### **1.7 Universe of Study**

The geographical unit for the present study corresponds to the hill area of Darjeeling district and the entire state of Sikkim. Darjeeling and Sikkim are taken as one unit for the study because of the following reasons: Historically, the present Darjeeling district was part of Sikkim until 1835. Even after the separation of Darjeeling from Sikkim, for quite some time Darjeeling was referred to as British Sikkim. Therefore, Sikkim and Darjeeling are historically inseparable. Geographically, the entire region is mountainous. A series of Himalayan ranges with valleys and peaks dominate the physical landscape of the area. Climate is also similar, depending on the elevation of the area. Ethnologically, common races, viz. the Lepchas, Bhutias and Nepalese constitute the inhabitants of the region. Linguistically, though each ethnic community has its own language or dialect, Nepali is the lingua franca of the region. Culturally, the art, architecture, literature and festivities are the same in the entire region. From the point of view of Catholicism, the Roman Catholic Diocese of Darjeeling comprises the ecclesiastical territory of Darjeeling and Sikkim under the jurisdiction of a Bishop.

### **1.8 The Title of the Work and Clarification of Terms**

The title "Impact of Catholic Missionaries on the Inhabitants of Darjeeling and Sikkim Himalayas: A Historical Perspective" has been formulated to study the interaction between Catholic missionaries and the natives. The title shows that the focus of the study is on the influence of Catholic missionaries on different ethnic groups of Darjeeling and Sikkim.



For a better understanding of the title, the terms used in the title have been clarified in the following paragraphs.

### **1.8.1 Impact**

The word 'impact' is used to denote the meaning 'have an effect upon'. It implies the existence of two things or two persons. In this thesis, the two variables are Catholic missionaries and local people. The term raises a question: How did the activities of Catholic missionaries affect the locals?

### **1.8.2 Catholic Missionaries**

The words 'Catholic missionaries' refer to priests, brothers and nuns of the Roman Catholic Church. The word Catholic is derived from the Greek word '*Katholikos*', which means universal. The word 'missionary' comes from the Latin root '*missus*' that means to be sent. The missionaries are always sent by their superiors to spread the message of love, hope and faith to all the people. The Catholic missionaries may belong either to a diocese or to a religious society. The ordained men of the diocese are sent by the Bishop to various parishes for missionary activities, whereas the major superiors send men and women of religious societies to any part of the world to carry out mission work. The foreign missionaries leave their home country and work abroad. At the same time, the home missionaries carry out the assignments in their own land.

### **1.8.3 Inhabitants**

The word 'inhabitants' means dwellers. The dwellers of Darjeeling and Sikkim are mainly Lepchas, Bhutias and Nepalese. The Lepchas are the aboriginal people. They are of Mongoloid features and are scheduled as an ancient tribe. They were originally animists. With the arrival of Tibetans, majority of the Lepchas embraced Buddhism. Later, a large number of Lepchas became Protestants and Catholics. The Bhutias are of Tibetan origin and profess Buddhism. They have migrated to Darjeeling

and Sikkim in different waves. The Hindu Nepalese migrated to Sikkim and Darjeeling from neighbouring Nepal during British regime.

#### **1.8.4 Darjeeling and Sikkim Himalayas**

The word 'Himalaya' is derived from two Sanskrit words 'Him' and 'Alaya', which mean 'abode of snow'. The great Himalayas rise from Indus River in the northwest and form an arch in North India and extend up to Brahmaputra River in the east. The Great Himalaya is divided into East, Central and Western Himalayas. Here the focus is on the Eastern Himalayas, which comprise the tracts of Darjeeling hills of West Bengal, Sikkim, Arunachal Pradesh and Bhutan. Of the Eastern Himalayas, the representative area for the present study comprises Darjeeling and Sikkim.

#### **1.8.5 A Historical Perspective**

A historical perspective means that the interaction between Catholic missionaries and the local people is studied, keeping in view the gradual growth of Catholicism in Darjeeling and Sikkim. The intention is not to trace the events chronologically but to look at the present as a culmination of several preceding events. Historical development of the Catholic Mission will be traced to illustrate the ongoing process of interaction. Thus, the impact could be logically conceptualized.

### **1.9 Rationale of the Study**

A close association of Catholic missionaries with the local inhabitants since 1846 to the present has brought changes in the worldview of the locals. The changes could be traced in the areas of education, economic and community development. The researcher has undertaken this study for the following reasons:

1. The researcher has academic interest in investigating the motivating factors behind the arrival of Roman Catholic missionaries and establishment of mission campus in Eastern Himalayas.
2. The researcher intends to explore the factors behind positive response of the locals towards Roman Catholic Mission and missionaries.
3. Till date, little research has been done on the interaction between Catholic missionaries and local inhabitants.

Keeping the reasons cited above in view, the researcher embarked on this study to assess the impact of Catholic missionaries in the spheres of education, economic and community development of the local people.

### **1.10 The Objectives of the Study**

The prime objectives of the study are the following:

1. To trace the course of the establishment of Catholic mission campus in Darjeeling and Sikkim.
2. To explore the interaction process between Catholic missionaries and local inhabitants.
3. To assess the impact of Catholic missionaries on the people.

### **1.11 Research Questions**

Since this study is an exploration into the life of human beings, a few developmental questions serve as signposts in the writing of the thesis. The qualitative research intends on expanding the subject matter of the present study. Each question is carefully phrased to allow full exploration and the emergence of information during the process of investigation. All the questions are

sufficiently open-ended to elicit maximum data. In order to compose this thesis, the researcher makes use of the following research questions.

1. What are the motivating factors that prompted Catholic missionaries to choose Darjeeling and Sikkim as their mission field?
2. How did the Catholic missionaries interact with Himalayan inhabitants?
3. How did the locals respond to the services of Catholic missionaries?
4. What is the overall assessment of the Catholic missionaries by the inhabitants of Darjeeling and Sikkim?

In the light of the above research questions, a hypothesis has been framed.

### **1.12 Hypothesis**

- There is significant impact of Catholic missionaries on the inhabitants of Darjeeling and Sikkim that contributed to educational, economic and community upliftment and change in worldview.

#### **Null Hypothesis**

- There is no significant impact of Catholic missionaries on the inhabitants of Darjeeling and Sikkim that contributed to educational, economic and community upliftment and change in worldview.

The hypothesis will be tested in three areas:

1. In the area of education
2. In the field of economic development.
3. In the field of community development programmes/social service.

### 1.13 Chapterization

The first chapter deals with a short introduction to Catholicism with special reference to its history, beliefs, worship and sacraments. Since European Trading Companies were agencies of Catholicism in India, the arrival and establishment of Portuguese and English East India Company are discussed here. The second part of the chapter deals with the conceptual framework of the theses i.e. the statement of the problem, the title and the clarification of the terms, the rationale of the study, the aims of the study, the research questions and chapterization.

The second chapter deals with the review of related literature. The gist of the consulted books on Darjeeling and Sikkim has been recorded in the chapter. The books on Roman Catholic Church in India have been reviewed and the main points have been highlighted in this chapter.

The third chapter is on research methodology adopted here to write this thesis. The techniques of multi-methods and tools for the collection of data are explained in this chapter. The data processing and the analysis of the data are also discussed.

A brief account of the history and people of Darjeeling and Sikkim is given in chapter four. The chapter deals with a brief history, ethnic groups, religion and their festivals.

The fifth chapter deals with the advent of Catholic missionaries in Eastern Himalayas and their interaction with the local people. The circumstances leading to the establishment of mission station in the urban and rural areas are also dealt with in this chapter. The names of pioneer missionaries, along with the name of first Catholics are also recorded. Also, the interaction process between Catholic missionaries and the inhabitants in the fields of Evangelization, education, economic

development, improvement in communication, social services, agriculture, forestation, medical care and housing projects are dealt with.

Chapter six deals with the perspectives of local inhabitants culled out from the Sample Survey. Chapter seven, the concluding chapter, deals with the summary, implications and suggested topics for further research.

The focus of the investigation is Catholicism, one of the three major groups of Christianity. Of the five European Trading Companies, the Portuguese and English East India Company were catalysts in the spread of Catholicism in Darjeeling-Sikkim Himalayas. The aims of the study and the research questions were framed to study the influence of Catholic missionaries on the local people, from the time of the arrival of Catholic missionaries in Darjeeling and Sikkim to the present.

## References and End Notes

1. Each religion has its own founder and scripture. Jesus is the founder of Catholicism and the Scripture is known as the Bible.
2. Catholicism is the largest body of Christians in the world. It is hierarchical in nature. The Pope is the head of Catholic religion.
3. After resurrection and before ascension, Jesus asked his disciples to spread His message of love to the entire world. Therefore, the disciples went to different places to preach the teachings of Jesus. St. John in his gospel states that as God has sent Jesus into the world even so Jesus sends his disciples to all the places to preach the Good News.
4. The various sects of Christianity include Roman Catholicism, Eastern Orthodox and a large denomination of Protestantism.
5. Jews are the descendants of an ancient tribe, called Hebrews. During the Biblical era they produced Hebrew Bible, which was accepted by Catholics. Jesus was a Jew and his preaching was meant for Jews.

6. St. Paul is considered as the greatest missionary in the New Testament. Paul was a persecutor turned preacher. When he was on his way to Damascus to arrest the Christians, Jesus appeared to him. Paul was converted. Since he knew Greek well, he preached the gospel of love to the Greeks.
7. After the resurrection of Jesus, Thomas was given a vision of Jesus. Thomas had really doubted the resurrection of Jesus. After seeing Jesus, he expressed complete faith in Him and joined the Jewish merchants for India to preach the love of Christ. Thus Thomas is said to have reached Kodungallur port, in Kerala in 52 A.D.
8. E.R. Hamby (1952), *Christianity in India: A History in Ecumenical Perspective*. Alleppy: Prakasan Publication, p.368.
9. A.M. Mundadan (1984) *History of Christianity in India*. Shillong. Vendrame Institute, p.25.
10. According to the tradition, St. Thomas had baptized a small group of Brahmins of royal families. The descendants of those baptized by St. Thomas are called St. Thomas Christians.
11. It is mentioned in the book of the Acts of the Apostles that the disciples gathered at Antioch (*Acts of the Apostles*, chapter II, verses 19-26). When the news of the gathering reached Jerusalem, Barnabas was sent there. At Antioch, the disciples were for the first time called Christians.
12. Constantine the Great was the first emperor of Rome to become a Christian. During his reign, Christianity was proclaimed the state religion. He was born in 275 AD and died in 337 A.D.
13. The emperor Constantine changed Roman government in two important respects. He established a new capital at Byzantium which he named Constantinople. Secondly he made Christianity a favored religion. At the same time he allowed his subjects to practice any religion they wished to practice.
14. The Eastern Churches are the major Christian Churches in Greece, Russia, Eastern Europe and Asia. They do not acknowledge the authority of Pope over them. The Eastern Church creed states that the Holy Spirit proceeds from the Father.
15. The Western Church acknowledges the authority of Pope. The Western Church creed states that the Holy Spirit proceeds from the Father and the son.

16. There are two Creeds, the Apostles' Creed and Nicean Creed. The Creed, which was accepted by the council of Nicea, convoked by Constantine, is Nicean Creed. It is believed that the Apostles' Creed was composed by 12 Apostles. A Creed is a statement of Christian belief. It contains three sections dealing with God, Jesus Christ and the Holy Spirit. The Apostles' Creed is recited in every Catholic Church in Darjeeling and Sikkim on Sundays.
17. The term 'indulgences' signify, freeing from all or part of the temporal punishment for sin. The church pledges her prayers for the sinner. But the prayers had to be bought for money. This practice was considered an abuse by Martin Luther.
18. Daniel Rops (1961) *The Protestant Reformation*. London: J.M. Dent and Sons, p.231.
19. For the Roman Catholics, there are seven sacraments, which must be administered to an individual at different stages of his life. The sacraments are Baptism, Confession, Communion, Confirmation, Marriage, Holy Orders and Anointing of the Sick.
20. *The World Book Encyclopedia*.1995: 483
21. Pope is the spiritual leader of the Catholics all over the world.
22. Vicar of Christ would mean that The Pope represents Jesus on the earth.
23. In the Roman Catholic circle, the Pope is the successor of St. Peter. The first pope was St. Peter and was appointed by Jesus. Jesus had asked Peter to tend his sheep. This belief is based on the *Gospel of John* chapter 21 and verse 16.
24. Vatican City State is the smallest independent state in the world. It serves as the spiritual and governmental centre of the Roman Catholic Church. Vatican city lies entirely within the City of Rome, Italy.
25. 'Infallible' means the Pope cannot make an error in the matters of teaching the Catholic faith. Pope is said to be incapable of error in the exposition of a doctrine of Catholic faith. His declarations will have to be accepted by all Catholics without raising a question
26. The first papal document '*God is Love*' by Pope Benedict XVI was published in January 2006. This encyclical letter was read and

explained to the Catholics of Darjeeling and Sikkim during Sunday worship. In this way, Pope influences the Catholics of Darjeeling and Sikkim Himalayas.

27. Cardinal Telesphore Toppo visited Darjeeling hills on Friday 21<sup>st</sup> January 2005. People from all communities attended a reception for him at Pedong in Kalimpong Sub-division.
28. Lucas Sirkar was appointed as the Archbishop of Calcutta on 2<sup>nd</sup> April 2002.
29. Jesus has commanded his disciples to spread his teachings. And baptism has to be administered in the name of the Trinity. The disciples have been authorized to heal the sick.
30. Bishop Stephen Lepcha was born on 22<sup>nd</sup> December 1952 at Suruk, in Kalimpong sub-division. He was born in the year the Catholic missionaries penetrated into his Lepcha village. He was ordained a priest in 1982 and consecrated as Bishop on December 8<sup>th</sup> 1994 at St. Joseph's School, Darjeeling.
31. The word 'elder' has been mentioned in the first letter of Timothy in the Bible. Elder refers to a Bishop who has been chosen to govern a community of Catholic believers. A bishop is in the direct succession of the disciple of Jesus. Since a bishop cannot manage all the Catholic Missions, priests are appointed to look after the Catholics in the name of the bishop.
32. Pope John Paul II had written a letter, dated 7.4.1996 on the issue of the ordination of women to priesthood in the Catholic Church. In his letter he exhorts his faithful not to discuss the issue either in private or public Forum.
33. A 'deacon' occupies the lowest place in the hierarchical order of the Catholic Church. The status precedes the ordination to Priesthood. The function of the deacon is to assist a priest at the liturgy.
34. 'Trinity' is a term used to express the belief in one God in the embodiment of three divine persons. The early Christian community experienced God in the Father, Jesus Christ and Holy Spirit. Therefore, the doctrine of the Trinity has been formulated to express Catholic faith.
35. Ignatius narrates his concept about the incarnation. He says that God, the father sent Jesus in to this world to save the people from sin.

36. The Sermon on the Mount is found in the gospel of Mathew in the Bible. Jesus told his disciples that they needed to lead a life that will be in accordance with truth and non-violence.
37. Catholicism is a missionary religion like Buddhism. Jesus' mission of preaching has to be continued. Therefore, the disciples are asked to spread the Good News of the Bible to others.
38. The celebration of the Eucharist is called Mass, which is always accompanied by music with the assistance of deacon. A low mass may be celebrated with minimum ceremony. A mass is also called the Lord's Supper. Participation in the Mass is a solace to a Catholic.
39. During the Mass a Catholic priest acts in the name of Jesus. He recites the words that were recited by Jesus during the last supper.
40. Rosary is a string of beads, used as an aid to memory and concentration while praying. The beads may be made of wood, metal or stone. A Catholic rosary consists of 50 small beads, divided into equal sections by four beads and a pendant. A pendant is composed of two large beads, three small ones, and a crucifix that hangs from the Rosary. The prayers are culled out from the life of Jesus. There are also prayers addressed to God through Mary, mother of Jesus.
41. The way of the cross is a devotional activity in the Catholic Church. It recalls Jesus' last journey from Jerusalem to Calvary. The prayers are based on the Holy Bible. The way of the cross is conducted in all the Catholic churches on Fridays for a month prior to Easter.
42. A '*novena*' is a prayer for nine days. Special prayers are addressed to God through saints to obtain a special favour from God.
43. Since a Catholic priest functions in the name of God, the people would like to get their vehicle blessed by a Catholic priest. A priest blesses persons and objects. The blessing confers security and safety to an individual.
44. 'Original sin' is believed to be innate in mankind and transmitted from Adam to the human race. An individual is born into a sinful world. Therefore, baptism removes the original sin.
45. After the death of Jesus, the disciples along with Mary, mother of Jesus remained in a closed room, praying. At that time God sent

the third person of the Trinity to them to enthuse them with vigour and vitality to preach the Gospel. The Catholics believe that the Holy Spirit guides each Catholic.

46. It is believed that an individual receives the gift of the Holy Spirit at the time of baptism. However, the same gift is being confirmed during the religious ceremony of Chrismation or Confirmation.
47. Reconciliation is a sacrament, which washes away all the sins and makes an individual to live in peace with others and close to God. An individual enumerates all his unwanted or disturbed actions to a priest who is in the place of God to forgive sins. In Darjeeling and Sikkim area, it is mandatory that a Catholic approach a priest for confession at least twice a year, before Christmas and Easter.
48. The Catholic priest says that he absolves the sins of an individual in the name of the Trinitarian God.
49. St. John narrates the incident of a woman who was caught in adultery. Jesus condoned her sins and said her to go in peace and sin no more. Jesus did not condemn the sinner but condemned the sin.
50. The Catholic religion has its own rules and regulations. The collection of rules is called Canon Law. The Canon Law, number 1004 states that the anointing of the sick can be administered to any member of the faithful who have reached the age of reason. It can be given in danger of death or illness or old age. If the person recovers, the sacrament may be repeated any number of times.
51. A soul is the spiritual part of a person as distinct from the physical. According to Catholic faith, soul has a beginning but no end. The soul is immortal. At the time of death, soul and body are separated and that the soul lives forever.
52. The creation story is narrated in the first book of the Bible, *Genesis*. The narration in chapter 2 reveals that after creating heaven and earth, God created Adam and Eve. Adam after seeing Eve said that she was the bone of his bones and flesh of his flesh. According to the story, it is God who binds a couple together.
53. John, the writer of the fourth gospel narrates that Jesus attended a wedding at Cana. During the marriage, when wine ran out, at the request of Mary, Jesus through his divine power, turned water into wine.

54. The Code of Canon Law states that a priest who has been given the authority by the bishop can be the registrar of a marriage. A priest may sub-delegate another priest or deacon to conduct a marriage ceremony. Canon Law 1108 states that along with a delegated priest by the bishop, there should be two witnesses to make a marriage valid. There is also stress on the consent of the couples.
55. The trainees for Priesthood are supervised by senior priests. The trainers are known as formators in the Catholic circle.
56. The fifteenth and sixteenth Centuries were the age of explorers. The brave Portuguese and Spaniards embarked for unknown places through land and sea routes. Exploration led to colonization and spread of Catholicism.
57. Pope Nicholas V was elected Pope in 1447 A.D. He was fascinated by the exploration and colonization. In 1452, the Pope had conferred privileges on Portuguese to establish Catholic missions in the countries conquered by them.
58. On August 3, 1492, Columbus sailed from Spain in search of a route to the Indies, across the Atlantic Ocean. On October 12, he reached an island, and named it San Salvador, which in Spanish means Holy Savior. He called the islanders Indians. He claimed the land that he discovered for Spain.
59. Pope Alexander VI was the worldliest of the Renaissance Popes. He was elected Pope in 1492 and displayed the character and ambition more typical of a secular ruler. The Pope put an end to the rivalry between Spain and Portugal in the possession of the new lands. He divided the world into two; Spain was to occupy the countries west of the line and Portugal to the east. Therefore, Portuguese played a key role in establishing the Roman Catholic Church in the East.
60. Daniel Rops (1962) *The Catholic Reformation*, London. J. M. Dent and Sons, p.242.
61. George Moraes, (1964) *A History of Christianity in India*, Bombay. Munaktala and Sons, p 204.
62. The Franciscan order was founded by St. Francis of Assisi in 1209 A.D. The Priests of the order have adopted a life-style of poverty. They played an active role in bringing peace among people, following gospel values. They came to Bengal from Goa to assist the Augustinian Priests.

63. The Dominican priests belong to the order of St. Dominic, founded in 1216. The Priests reached Cochin in 1325 and subsequently to Bengal.
64. The Augustinians belong to the order of St. Augustine. They follow the rules written by St. Augustine in 391 A.D. they established themselves in Hijili where they built churches. They settled in Hooghly in 1580.
65. The Jesuits belong to the order of the Society of Jesus, founded in 1540 by St. Ignatius of Loyola. It is an international Catholic Religious Order with its members engaged in education, social action, legal aid and pastoral work. The Jesuits Antonio vaz and Pedro Dias arrived in Bengal in 1576 A.D.
66. When the Portuguese came to Bengal, Chittagong was the chief port. When Chittagong began to decline, trade was diverted to Satgaon, situated on the bank of the river Saraswati.
67. George Kottuppallil, (1988) *History of the Catholic Mission in Central Bengal*. Shillong: Vendrame Institute, p 69.
68. Fr. Fransico Fernandes and Domingo de Souza went to Chandecan to meet the king. The king gave them permission to build a church. The church was formally consecrated on 1<sup>st</sup> January 1600. This was the first Jesuit church in Bengal and was dedicated to Jesus Christ.
69. Myanmar is the new name for Burma.
70. The Dominican priests built the 3<sup>rd</sup> church in Bengladesh in 1601. Many more Catholic churches were established in Bangladesh by the Missionaries.
71. There was dispute between the king of Arakan and the Portuguese. Fr. Fernandes attempted to save some children who were being forced into slavery by the Arakanese. He was caught and placed behind the bar. He expired in Prison on 14<sup>th</sup> November 1602.
72. The Augustinian priests reached Dacca in 1612. In 1663, Augustinian Friar Manoel de Rozario converted the son of the king of Busna. The new Catholic Antonio de Rozario invited the fathers from Chittagong to Dacca. Thus the church of St. Nicholas of Tolentino was established at Nagori, Dacca in 1664.
73. When the British East India Company became powerful in Bengal, the British intermarried with the Portuguese or descendants of

Portuguese. Thus, Catholicism entered British East India Company and subsequently, Darjeeling. The tea planters were either Protestants or Catholics.

74. The purpose of giving permission to East India Company to trade with India by Queen Elizabeth I in 1600 AD was for the economic profit of England.
75. The first factory of the British East India Company was established at Surat in 1612. It was a British strategy to establish their trade in India.
76. The British settled in Calcutta in 1690, after attaining permission from Mughal emperor. It was the *farman* of Shah Jahangir that permitted the English to trade in Bengal duty free.
77. On 23<sup>rd</sup> June 1757, the English marched under the command of Clive against Nawab Sirajuddaula. The English, with the help of Mir Jafar, became victorious. Thus the British influence both commercially and politically was strengthened in Bengal.
78. Mir Quasim fought against the British at Buxar in 1764. He was defeated and fled from Bengal. The battle of Buxar ensured supremacy of the English in Bengal permanently.
79. A Protestant clergy, named William conducted marriages between British and Portuguese in Calcutta.
80. The clergy wanted the British to marry among Catholics and keep up the Catholic faith. Therefore the British were encouraged to marry the descendant of Portuguese.
81. Joseph Valiamangalam (1984), *The Mission Methods of Fr. Joaquim Vilallonga*. Gujarat. Gujarat Sahitya Prakash, p.26.
82. In England, there was an increase in the Christian Societies. Therefore, they wanted to preach the gospel in the countries conquered by the British.
83. The chaplains were sent in to British territories. The Bishop of Canterbury was responsible for the maintenance of the chaplains of the Anglican Church.
84. Many Missionary Societies sprang up under several religious leaders. Each group had a desire to preach the gospel of Christ to

the people in the countries conquered by the British. The groups were termed as missionary Societies and had their base at London.

85. William Wilberforce led the delegation to British Parliaments for permission to educate the people in the British colonies. The charter of the East India Company was renewed by the British Parliament every twenty years. When the new provisions of the charter were being debated in 1793, the Evangelicals, under the leadership of William Wilberforce attempted to make the Company responsible for educational and missionary activities in India. Though his proposal was turned down in 1793, Wilberforce's appeals bore fruits the following British Parliaments.
86. Felix Wilfred (1988) *Emergent Church In New India*. Bombay, Munaktala and Sons, p.206.
87. Nicholas Lo Groi (2003) *History of the Kolkata Province of St. John Bosco*. Kolkata Salesians of Don Bosco, p. 1
88. The Jesuits Fr. Cacella and Fr. Cabral from Portugal came to Bengal. They were the first ones to enter Eastern Himalayas on their way to Lhasa.
89. The Fathers of Foreign Mission of Paris tried through Arunachal Pradesh to enter Tibet in 1854. They were unsuccessful. Therefore they tried a route through Sikkim in 1854. Thus the second batch of Catholic missionaries entered the Eastern Himalayas.
90. Lloyd belonged to Anglican Church. He was buried in the Church of St. Andrews in Darjeeling.
91. Henry Hosten (1928) *La Mission De Bengal Occidental*. Darjeeling. St. Joseph's College, p.203.
92. Judge Robert Loughnan of Patna spoke of the beauties of Darjeeling and the health-giving air to Archbishop Carew of Calcutta. Therefore Dr. Carew sent Loreto nuns to Darjeeling to begin a school for girls in 1846. Mr. Loughnan was instrumental in taking Catholicism to Darjeeling.

## CHAPTER 2

### REVIEW OF RELATED LITERATURE

After reading a large number of books on Catholicism, Sikkim and Darjeeling in the National Library, Kolkata, The Asiatic Society, Kolkata, Goethels Indian Library and Research Centre, Kolkata, Deshbandhu District Library, Darjeeling, The District Library Namchi, The State Central Library, Gangtok, Jesuit libraries at Ranchi, Kolkata, Haribagh, Matigara, Chennai, Darjeeling and New Delhi, a review of the books that are directly related to the topic of this research has been attempted to. The literature reviewed for the present study may be divided into two segments- literatures on Darjeeling and Sikkim in general and literature on Catholic missionaries in particular.

#### 2.1 Literature on Darjeeling and Sikkim

Joseph Dalton Hooker (1855)<sup>1</sup> in his *Himalayan Journals* has given beautiful description of places in Darjeeling and Sikkim. He was the first European to explore and survey Sikkim and neighbouring areas scientifically. He visited almost all the major places in Sikkim and Darjeeling and recorded his impressions of the places during his journey.

Edwin T. Atkinson (1882)<sup>2</sup> in *The Himalayan Gazetteer* deals with all matters of interest such as historical, geographical, statistical, physiographical, ethnographical, etc. of each district of the entire Himalayan region. The Gazetteer is a nucleus of a complete index to our knowledge of the people of the whole Himalayan region.

Colman Macaulay (1885)<sup>3</sup> in his *Report of a Mission to Sikkim and the Tibetan Frontier 1884* has recorded the minutes of his meeting with the maharaja of Sikkim. He visited several places in Sikkim and Darjeeling. His book is a

collection of his diary reports. It is a valuable source to trace the places and their historical importance of the places connected with British regime in India.

Herbert Hope Risley (1894)<sup>4</sup> edited the *Gazetteer of Sikkim* that dealt with almost every aspects of Sikkim. He has traced the early history of Sikkim. His accounts on the relationship between Sikkim and Tibet are commendable. The Gazetteer contains chapters on the nomenclature of places in Sikkim, Sikkim laws, and marriage customs of Sikkimese, geology and mineral resources, agriculture, birds, monasteries and the vegetation of Sikkim.

Lawrence Austine Waddell (1900)<sup>5</sup> in *Among the Himalayas* writes about his association with Father Desgodins, the Catholic missionary who for over twenty years conducted a mission within Tibetan territory and later settled at Pedong. He has dealt with the educational and missionary activities of Catholic missionaries in brief in his book.

J. J. A. Campos (1919)<sup>6</sup> in *History of the Portuguese in Bengal* writes about the arrival of Portuguese pioneers in Bengal. D. Jao De Silveria landed on the coast of Arakan in 1517 and proceeded to Chittagong to establish a trading centre. The author describes how the Portuguese obtained permission from the local kings for the erection of a factory. Muhammad Shah was instrumental in the building up of Portuguese factories. The Portuguese were given Custom Houses at Chittagong and Satgaon. The entire chapter nine of the book is devoted to the Portuguese missionaries. He discusses the arrival, establishment and activities of Catholic missionaries in Bengal. The author concludes the book by narrating the causes for the decline and fall of the Portuguese in Bengal.

L. S. S. O'malley's (1907)<sup>7</sup> *Bengal District Gazetteers: Darjeeling* is a study of the physical features of these states with reference to rivers and agriculture. He has also dealt with the people and their religion. His writings on the people, geography, religion, sociology and zoology of Sikkim and Darjeeling are valuable for Himalayan studies. He gives a brief description of the Catholic institutions in Darjeeling district.

Atul Chandra Roy (1968)<sup>8</sup> in *History of Bengal (Mughal Period) 1526-1765 AD* discusses the relationship between the mughals and petty kings in Bengal. He narrates in detail how Mughal rulers exerted their supremacy in Bengal by defeating the local rulers. Chapter six of his book deals with the advent of Portuguese in Bengal. The descriptions of Portuguese settlements in Eastern Bengal provide a background for the better understanding of the activities of Catholic mission. The author critically evaluates the social and economic conditions of Bengal during Mughal rule.

V.H. Coelho's (1971)<sup>9</sup> *Sikkim and Bhutan* is a storehouse of information regarding the historical and cultural heritage of Sikkim and Bhutan. He has traced the history of these countries with special reference to the land, people and the government.

C. De Beauvoir Stocks (1975)<sup>10</sup> in *Sikkim Customs and Folk-Lore* treats the folklores of the Lepchas. He traveled all over Sikkim. He has elicited a lot of information regarding the customs and legends of Lepchas. It is a valuable book for a researcher as it provides much of background knowledge on the folk culture of Sikkim through the myths and legends that are embedded in the folklore.

Indira Awasty (1978)<sup>11</sup> in her book *Between Sikkim and Bhutan (The Lepchas and Bhutias of Pedong)* has traced the history of Lepchas and Bhutias in

Kalimpong sub-division of Darjeeling district. She has also dealt with the arrival of French and Swiss Catholic missionaries in Pedong and Irish nuns in Kalimpong. According to her, Christianity has had a tremendous impact on the local residents and has brought about a revolutionary change in the life style of the Lepchas.

Amal Kumar Das's (1978)<sup>12</sup> *The Lepchas of West Bengal* has dealt with economic, social and religious aspects of Lepchas of Darjeeling district. The myths and various customary practices of Lepchas are also discussed in this book. The social life and food habits of the Lepchas are dealt in detail in this book.

Ram Rahul's (1978)<sup>13</sup> *The Himalaya as a Frontier* has dealt with the frontier countries of Tibet, Sikkim, Bhutan and Nepal. He has highlighted the history and achievements of different rulers in the Himalayas. He has also dealt with mountain passes. A detailed account of the flora and fauna of the region are also given in this book. The possibilities of trade between British and Tibet are discussed in this book. The British kept Sikkim as a buffer state in order to carry out the British trade.

Ramesh Sharma (1983)<sup>14</sup> in his pictorial book *Images of Sikkim, the Land, People and Culture* has portrayed the history, geography, monasteries, customs, flora and fauna of Sikkim with the help of photographs. He has also focused his attention on the life style of the Lepchas, Bhutias and the Nepalese of Sikkim.

Sunanda K. Datta-Ray (1984)<sup>15</sup> in his *Smash and Grab Annexation of Sikkim* narrates the circumstances leading to the annexation of Sikkim by India. The author highlights the intricacies involved in the annexation. The British intervention in Sikkim has been discussed in detail in the chapter titled 'Belgium of Asia'. The chapter on 'Death Warrant' deals with the

activities of the party led by L.D Kazi that led to the final union of Sikkim with India. The major Indian and Sikkimese personalities who influenced the annexation are cited in detail by the author in this book.

Fred Pinn (1986)<sup>16</sup> in *The Road of Destiny, Darjeeling Letters 1839* gives an account of the foundation of Darjeeling town. The book is a compendium of correspondence between S.W. Grant, G.W.A. Loydd, W.A. Campell and the Government in Calcutta. All the letters highlight the growth and development of Darjeeling. The letters also touch upon the people and their lives during the infancy of Darjeeling.

A. R. Foning (1987)<sup>17</sup> in *Lepcha My Vanishing Tribe* describes the legends and mythologies associated with Lepcha, the Himalayan tribe. He records his personal experiences connected with social and religious life of the Lepchas. He laments that the original habitat of the Lepchas was intruded by the inhabitants of the neighbouring countries. The intermingling with the immigrants has made the Lepchas absorb the customs and traditions of dominant and out numbered immigrants. In this context, the presence of the Lepchas is not felt in Darjeeling and Sikkim. A significant number of Lepchas have accepted Christianity as their new faith.

Tulsiram Sharma Kashyap (1988)<sup>18</sup> in *Sikkim: A Himalayan Realm* gives a depiction of Sikkim's history, culture, its varied natural beauty and its political development. It depicts a just and meaningful representation of the simple Sikkimese folk and their roles in building the modern day Sikkim.

Chhanda Chakraborty (1988)<sup>19</sup> in her Ph.D thesis, *Development of Education in Selected Districts of West Bengal with Special Reference to Nineteenth Century*, has dealt with Darjeeling and Jalpaiguri districts. She has briefly

touched upon the role of Christian missionaries in the development of education in Darjeeling.

E. C. Dozey (1989)<sup>20</sup> in his book *A Concise History of the Darjeeling District Since 1835* furnishes a detailed account of the acquisition of Darjeeling by the British from the Raja of Sikkim. He also presents a description of places and people in his book. A brief history of early Catholic institutions can be found in this book. He also discusses the railways and tea plantations in Darjeeling and provides some old photographs of the buildings and places. In a nutshell, the book provides information about place, people, flora and fauna of the early Darjeeling hill.

Tapan Chattopadhyay's (1990)<sup>21</sup> *Lepchas and Their Heritage* is a study on the Indian tribes living in Darjeeling and Sikkim. He has thrown light on the socio-ethical, economic, literary, cultural, artistic and religious life of the tribe. His detailed account on the lives of Lepchas is both informative and educative.

Ranju R. Dhamala (1993)<sup>22</sup> has edited a volume on *Problems and Strategies of Development in the Eastern Himalaya*. The eleven papers contributed by scholars engaged in Himalayan Studies highlight sociological, environmental, agricultural and various developmental issues of Eastern Himalaya.

K. C. Bhanja (1993)<sup>23</sup> in *History of Darjeeling and the Sikkim Himalaya* traces the history of Sikkim and Darjeeling and describes the mountain peaks, lakes, streams, glaciers, flora and fauna. He depicts a vivid picture of mountain passes. The book covers in brief more or less all aspects of the history of Sikkim and Darjeeling Himalayas with special reference to people and lands.

Roshina Gowloog's (1995)<sup>24</sup> *Lingthem Revisited* is a re-study of the Himalayan Village called Lingthem in Dzongu reserve of North Sikkim. Two British anthropologists, Gorer and Morris lived in Lingthem and wrote books on the Lepchas in 1938. Roshina studies the changes that have taken place in the field of economy, social organization and religion of the Lepchas of Lingthem over a period of fifty years.

Chaitanya Subba (1995)<sup>25</sup> in *The Culture and Religion of Limbus* discusses the folklore of Limbus. He culls out the traditional religious practices of the Limbus from folklore and mythology. The ceremonies at various stages of life are described in detail in this book. The spirituality of the Limbus helps the reader to understand Limbu religion and life style of the Limbus.

Sudakshina Bagchi (1998)<sup>26</sup> in her Ph.D thesis, *Role of Education in Socio-Economic Development of Darjeeling Hills*, has described in brief the history of Christian Schools in Darjeeling.

Chaudhary Randhir Singh (2001)<sup>27</sup> in *Sikkim (An Eco-Socio-Cultural Peep)*, deals with economic, societal and cultural development in the state of Sikkim. He delves into Buddhism, one of the major religions of Sikkim. He also deals with scheduled castes, non-backward and other backward castes of Sikkim.

Sonam Wangyal (2002)<sup>28</sup> narrates in his book *Sikkim and Darjeeling: Division and Deception* how British annexed Darjeeling district to the vast empire of the British Raj. He has also dealt with the three sub-divisions of Darjeeling. He has analyzed the political developments in Sikkim and Darjeeling in detail.

J. R. Subba (2002)<sup>29</sup> in his book *Biodiversity of the Sikkim Himalayas* deals with flora and fauna including various crops in Sikkim Himalayan region. In the section on agro-bio-diversity, he opines that paddy can be grown from foothills to the Alpine areas of North Sikkim. In floristic diversity he writes, the rich plant wealth of Sikkim provides fuel, food, medicines and timber. He discusses the variety of orchids grown in Sikkim. The book also deals with both wild and domestic animals found in Sikkim. In the process, the book provides certain basic information regarding the economic foundation of the state.

The book, *Surajkund: The Sikkim Story* by Alok K. Shrivastava (2002)<sup>30</sup> is about the three main ethnic groups in Sikkim. The author focuses on the life style, food, dress, art and crafts of the people. He highlights the important festivals in Sikkim and describes the places of worship.

A. C. Sinha and T. B. Subba (2003)<sup>31</sup> have edited the book entitled *The Nepalese in North East India: A community in Search of Indian Identity*. The book highlights the migration of Nepalis to North East India, their problems and a search for Indian Identity.

H. G. Joshi (2004)<sup>32</sup> in *Sikkim Past and Present* deals with profile of different ethnic groups, the customs and traditions of different people. The book gives an account of the historic evolution of Sikkim. It also provides a profile of the land and people of Sikkim. A vivid picture of the passage from monarchy to Indian statehood is described in chapter 4. In the chapter for socio-cultural beliefs and traditions, the healing ceremonies for woman are described. The last Chapter, 'Sikkim towards development' deals with plantations, fisheries, animal husbandry, piggery development and dairy developments.

Shyam Nath (2004)<sup>33</sup> in the *Panorama of North East India* narrates the relationship between the British and Chogyal of Sikkim. He gives a description of the physical features of Sikkim with reference to its rivers, lakes, peaks and passes. The author has given a vivid account of the various religious festivals in Sikkim. After giving the general information on Sikkim, the author describes the physical features and ethnic composition in four districts separately. He has also dealt with flora and fauna of the region. He has mentioned about the places of worship of the Buddhists, the Hindus, the Sikhs, the Muslims and the Christians.

T. Raatan (2004)<sup>34</sup> in the *Encyclopaedia of North-East India*, deals with the history of eight North-Eastern states in three volumes. The third volume deals with Sikkim, Nagaland and Tripura. In the section on Sikkim, the author describes various ethnic groups in Sikkim. He narrates how Lepchas, Bhutias, Nepalis and the plains people have settled down in Sikkim at various stages. He also discusses the languages of various ethnic groups. The author traces the historical developments in education, which led to the emergence of a new class.

Shiva Kumar Rai (2005)<sup>35</sup> in *Kirat Khambu Rais of Sikkim and Eastern Himalayas* highlights the history, culture and traditions of ancient Kirat Khambu Rai tribe of Sikkim and West Bengal. The author has provided detailed information regarding Kirat Khambu Rai language. Shiva opines that Kirat Rai language is one of the 71 languages of the Tibeto-Burman sub-family prevalent in the Indian sub continent. The rituals attached to the traditional treatment of diseases and funeral are informative. In short, the book is a narrative of the entire Rai culture.

## **2.2 Literature on Catholic Missionaries**

Henry Hosten (1928)<sup>36</sup> in *La Mission de Bengal Occidental* has recorded the history of the early Jesuit mission in Bengal. The Jesuits from England

attempted to establish a mission at Calcutta but ended up in a fiasco. Finally, Belgian Jesuits were successful in establishing educational institutions in Calcutta, Darjeeling and Ranchi. The book written in French provides valuable information regarding the early Jesuit mission in Bengal.

Daniel Rops (1961)<sup>37</sup> in *The Protestant Reformation* highlights the circumstances leading to Protestant reformation in sixteenth century. He delves into the practices of Catholic Church which were opposed by Martin Luther. He gives a vivid picture of the movements which spread far and wide in Europe. According to him protestantism picked up momentum because of its principle of justification by faith in Jesus.

Daniel Rops' (1962)<sup>38</sup> *The Catholic Reformation* deals with the events which led to Catholic reformation. The Protestant reformation was an eye opener to the authorities of Catholic Church. The Catholic reformation is also known as Counter Reformation. According to the author, the Jesuit order was a great force in defending Catholic religion.

George Moraes' (1964)<sup>39</sup> *A History of Christianity in India* traces the origin and growth of Christianity in India. He observes two groups of Christianity. The first Community has St. Thomas as its founding father. The second community has St. Bartholomeo as its leader. Both communities preserve the Catholic traditions and thrive in India. The author focuses his research on the spread of Christianity in North India.

Colmille Mary (1968)<sup>40</sup>, in her book *First the Blade* has traced the arrival of Loreto nuns in Darjeeling in 1846. She has dealt with the ordeals of the first Irish Catholic missionaries in Darjeeling. Though the book is written in 1968, the author makes the reader part of the early history of Darjeeling

and Catholic mission. Besides religious importance, a candid description of Darjeeling in 1846 is narrated in the book.

Christopher Becker (1980)<sup>41</sup>, in the *History of the Catholic Missions in Northeast India* deals with the penetration of Catholic missionaries into Assam tea gardens, Manipur and Meghalaya. The German Salvatorian missionaries set foot in Assam in February 1890. After working in Northeast for twenty five years, they left Northeast during First World War handing over the entire mission to the Salesians of Don Bosco from Turin, Italy. It was around the same time that the Catholic missionaries entered Darjeeling. All the missionaries followed the same method to deal with the Indians.

Jean Marie Brahier (1982)<sup>42</sup> in his article in *Anugraha* has dealt with the Christian Kulung Rai community of Gaucharan in Sikkim. He recorded the growth of Christian community in this remote village in Sikkim. This article is based on his tour in Sikkim before the people of Gaucharan accepted Catholicism.

M. K. Kuriakose's (1982)<sup>43</sup> *History of Christianity in India* is in true sense a source book for the study of history of Christianity in India. He has highlighted materials of ecumenical and national importance. Moreover, it is a compilation of sources arranged chronologically rather than topically.

Mundadan A. M.'s (1984)<sup>44</sup> *History of Christianity in India* is a well known book among the theologians. In this book, he delves deep into the origin of Christianity in India. His writings are based on the original sources gathered from different archives. This scholarly work is a boon for the researchers of Catholicism. The growth and expansion of Catholicism are also dealt with in this book.

Joseph Valiamangalam's (1984)<sup>45</sup> *The Mission Methods of Fr. Joaquim Vilallonga* is a well researched writing on the missionary methods of Spaniard missionaries. He has critically analysed the missionary methods of Fr. Joaquim. The Spaniards came to India in twentieth century and initiated humanitarian works. The Catholic missionaries from Europe had their own methodology of carrying out their work in India. The most important methodology of Fr. Joaquim was to train a local catechist who was Joaquim's ambassador in the villages.

Yves De Steenhault (1985)<sup>46</sup> in the *History of the Jesuits in West Bengal (Vol 1)* has dealt with the Bengal Mission of the Catholic Church. He has traced the history of St. Joseph's College, Darjeeling and the various activities of St. Mary's College, Kurseong. He has also pointed out the development and impact of Christian schools on the people.

George Kottuppallil (1988)<sup>47</sup> in his *History of the Catholic Missionaries in Central Bengal 1855-1886* has dealt with the foundation of the Vicariate of Bengal and the Society of Jesus. He narrates the rivalry between Portuguese, English, Dutch and French in Bengal for supremacy in missionary activities.

Anand Amaladoss (1988)<sup>48</sup> has edited a volume on *Jesuit Presence in Indian History*. He has narrated the origin and growth of the Catholic missions and the Society of Jesus in Tamilnadu. According to him Jesuit presence in Tamilnadu dates back to St. Francis Xavier himself who landed in Goa in 1542. The Jesuits in Tamilnadu are engaged in activities such as founding of Colleges and Schools. The book deals with the Jesuit history of Tamilnadu during the past 150 years.

Felix Wilfred (1988)<sup>49</sup> in *The Emergent Church in a New India* talks about the structures in the Church. He opines that the Catholic Church in India should pay a lot of attention to the social needs of the people.

J. W. Whelan (1988)<sup>50</sup> in the commemorative souvenir *A Century Observed* traces the history of St. Joseph's College (School Department), Darjeeling to its roots in 1888. He describes the various academic activities of the students. He also narrates the contributions of Belgian and Canadian Rectors to the development of the school.

Sebastian Karotemprel (1993)<sup>51</sup> has dealt with the history of the missionary activities in Northeast in his book, *The Catholic Church in Northeast India: 1890-1990*. He has also dealt with the socio-cultural impact on the people. He narrates the contributions of the Catholic Church towards education and health in Northeast.

Perry L. Cindy (1997)<sup>52</sup> in her book *Nepali around the World* deals with the basic question, "who is a Nepali" and the historical-sociological forces that led to widespread external migration out of Nepal. She examines the fascinating spread of Christianity among these Himalayan people. Her book focuses on Protestantism among the Nepalis. There are few references to Catholicism.

F. Hrangkhuma (1998)<sup>53</sup> in his *Christianity in India* deals with Christianity in Punjab, Chotanagpur, Maharashtra, Tamilnadu, Mizoram, Nagaland and Manipur.

C. B. Firth (2001)<sup>54</sup> in *An Introduction to Indian Church History* traces the outline of Indian church history from the beginning to the present time. He deals with Portuguese missions and Jesuit missions in detail. He has focused his writings on the Catholic Church in South India.

Jeyakumar D. Arthur (2002)<sup>55</sup> in the *History of Christianity in India: Selected Themes* has dealt with the traditions on the origin of Christianity in India, Christian Missions, upliftment of women and the involvement of Christians in national movement.

Minakshi Chakraborty (2002)<sup>56</sup>, editor, *The North Pointer* has outlined the history of St. Joseph's College, Darjeeling. She has dealt with various college events during the past 70 years.

Sebastian Kappen (2002)<sup>57</sup> in his *Jesus and Culture* looks at Jesus in the context of the counter-cultural movements of India and discovers strong motivations in the message of Jesus for a cultural revolution. In the second part of the book, he explores the horizons of a theology of liberation in the cultural and religious pluralism of Asia.

Monila De (2003)<sup>58</sup> in her article *A Sylvan Retreat* has highlighted the historical importance of Pedong in Darjeeling District. The author has given a sketchy account of the arrival of missionaries in Pedong while recommending Pedong as a holiday resort for tourists.

Nicholas Lo Groi (2003)<sup>59</sup> traces the history of Salesians' presence in North India in the *History of the Kolkata Province of St. John Bosco*. He writes that the Salesians entered Eastern Himalayas to establish a formation house to train the young boys to become priests. He has narrated the circumstances leading to the purchase of Sonada brewery for the college. He has also traced the procedure involved in obtaining a plot of land from the government of Sikkim to establish a school at Malbassey in West Sikkim. The entire book is a chronicler's history, which is authentic because the narrative is based on the documents available in the Salesians archives.

The above-mentioned review of literature encapsulates existing studies on Darjeeling, Sikkim and Catholic religion. The review makes one aware that not much study has been done on Catholicism in Eastern Himalayas. Knowledge can be built up piece by piece. Therefore, the researcher wishes to add a little more information about the interaction between Catholic missionaries and Eastern Himalayan inhabitants to the ocean of knowledge.

## References

1. Joseph Dalton Hooker (1855) *Himalayan Journals*. New Delhi: Today and Tomorrow's Printers and publishers (Reprint in 1980).
2. Edwin T. Atkinson (1882) *The Himalayan Gazetteer*. New Delhi: Cosmo Publications.
3. Colman Macaulay (1885) *Report of a Mission to Sikkim and the Tibetan Frontier with a Memorandum on Our Relations with Tibet*. Calcutta: Bengal Secretariat Press.
4. Herbert Hope Risley (1894) *Gazetteer of Sikkim*, Calcutta: Bengal Secretariat Press.
5. Lawrence Austine Waddell (1900) *Among the Himalayas*. Kathmandu: Ratna Pustaka Bhandar.
6. J. J. A. Campos (1919) *History of the Portuguese in Bengal*. Calcutta: Butterworth & Co.
7. L. S. S. O'mally (1907) *Bengal District Gazetteers*. Darjeeling. New Delhi: Logos Press.
8. Atal Chandra Roy (1968) *History of Bengal Mughal Period (1526-1765)* Calcuta: Nababharat Publications.
9. V. H. Coelho (1971) *Sikkim and Bhutan*. New Delhi. Vikas publications.
10. C. De Beauvoir Stocks (1975) *Sikkim Customs and Folk-Lore*. Delhi: Cosmo Publications.

11. Indira Awasty (1978) *Between Sikkim and Bhutan (The Lepchas and Bhutins of Pedlong)* Delhi: B. R. Publishing Cooperation.
12. Amal Kumar Das (1978) *The Lepchas of West Bengal*. Calcutta: 12 Krishna Ram Bose Street.
13. Ram Rahul (1978) *The Himalaya As A Frontier*. New Delhi: Vikas Publishing House.
14. Ramesh Sharma (1983) *Images of Sikkim, the Land, People and Culture*. Sikkim: Rigsum Productions.
15. Sunand K. Datta-Ray (1984) *Smash and Grab: Annexation of Sikkim*. New Delhi: Vikas Publishing House.
16. Fred Pinn (1986) *The Road of Destiny, Darjeeling Letters 1839*. Oxford: Oxford University Press.
17. Foning A. R. (1987) *Lepcha My Vanishing Tribe*. New Delhi: Sterling Publishers.
18. Tulsiram Sharma Kashyap (1988) *Sikkim: A Himalayan Realm*. Delhi: Atma Ram & Sons.
19. Chhanda Chakraborty (1988) *Development of Education in Selected Districts of West Bengal with Special Reference to Nineteenth Century*, Ph.D Thesis, NBU.
20. E. C. Dozey (1989) *A Concise History of the Darjeeling District Since 1835*. Varanasi: Deepak Press.
21. Tapan Chattopadhyay (1990) *Lepchas and Their Heritage*. Delhi: B.R. Publishing Cooperation.
22. Ranju R. Dhamala (1993) *Problems and Strategies of Development in the Eastern Himalaya*. New Delhi: Gyan Publishing House.
23. K. C. Bhanja (1993) *History of Darjeeling and the Sikkim Himalaya*. New Delhi: Gyan Publishing House. (Reprint).
24. Roshina Gowloog (1995) *Lingthem Revisited: Social Change in a Lepcha Village of North Sikkim*. New Delhi: Har-Anand Publications.
25. Chaitanya Subba (1995) *The Culture and Religion of Limbus*. Kathmandu: K. B. Subba.

26. Sudakshina Bagchi (1998) *Role of Education in Socio-Economic Development of Darjeeling Hills*. Ph.D Thesis, NBU.
27. Chaudhary Randhir Singh (2001) *Sikkim (An Eco-Socio-Cultural Peep)*. Tadong: Prerna Industrial (P).
28. Sonam Wangyal (2002) *Sikkim & Darjeeling: Division & Deception*. Jaigaon: Dolma House.
29. J. R. Subba (2002) *Biodiversity of the Sikkim Himalayas*. Gangtok: Sukhim Yakthung Mundhum Saplopa.
30. Alok K. Shrivastava (2002) *Surajkund: The Sikkim Story*. New Delhi: South Asia Foundation.
31. A. C. Sinha and T. B. Subba (2003) *The Nepalese in North East India A Community in Search of Indian Identity*. New Delhi: Indus Publishing Company.
32. G. H. Joshi (2004) *Sikkim Past and Present*. New Delhi. Mittal Publications.
33. Shyam Nath (2004) *Panorama of North East India*. New Delhi: Author Press.
34. T. Raatan (2004) *Encyclopaedia of North East India, Vol III*, New Delhi: Kalpaz Publications.
35. Shiva Kumar Rai (2005) *Kirat Khumbu Rais of Sikkim and Eastern Himalayas*. Gangtok: Shivika Enterprises.
36. Henry Hosten (1928) *La Mission de Bengal Occidental*. Darjeeling. St. Joseph's College.
37. Daniel Rops (1961) *The Protestant Reformation*. London: J. M. Dent and Sons.
38. Daniel Rops (1962) *The Catholic Reformation*. London: J. M. Dent and Sons.
39. George Moraes (1964) *A History of Chritianity in India*. Bombay: Munaktala and Sons.
40. Mary Comcille (1968) *First the Blade*. Calcutta: Loreto House.

41. Christopher Becker (1980) *History of the Catholic Mission in Northeast India*. Shillong: Vendrame Missiological Institute.
42. Jean Marie Brahier (1982) "Memories of Fr. Jean Marie Brahier CR" in *Anugraha*, Gaucharan St. Peter's Church.
43. M. K. Kuriakose (1982) *History of Christianity In India: Source Materials*. Bangalore: United Theological College.
44. Mundadan A. M. (1984) *History of Chistianity in India*. Shillong: Vendrame Intitute.
45. Joseph Valiamangalam (1984) *The Mission Methods of Fr. Joaquim Vilallonga*. Anand: Gujarat Sahitya Prakash.
46. Yves de Steenhault (1994) *History of the Jesuits in West Bengal (PartI)* Ranchi: Catholic Press.
47. George Kottupallil (1988) *History of the Catholic Mission in Central Bengal 1855-1886*. Shillong: Vendrame Institute.
48. Anand Amaladass (1988) *Jesuit Presence in Indian History*. Anand. Gujarat Sahitya Prakash.
49. Felix Wilfred (1988) *The Emergent Church in a New India*. Bombay: Munaktala and Sons.
50. J. W. Whelan (1988) *A Century Observed*. Darjeeling: St. Joseph's College.
51. Sebastian Karotemprel (1993) *The Catholic Church in Northeast India: 1890-1990*. Shillong: Vendrame Institute.
52. Cindy L. Perry (1997) *Nepali around the World*. Kathmandu: Ekta Books Distributors.
53. F. Hrangkhuma (1998) *Christianity in India*. Bangalore: Theological College.
54. C. B. Firth (2001) *An Introduction to Indian Church History*. Delhi: ISPCK.
55. Jeyakumar D. Arthur (2002) *History of Christianity in India: Selected Themes*. Bangalore Theological College.

56. Minakshi Chakraborty (2002) *Platinum Jubilee Souvenir*. Darjeeling: St. Joseph's College.
57. Sebastian Kappen (2002) *Jesus and Culture*. Bombay: Munaktala and Sons.
58. Monila De (2002) "A Sylvan Retreat" in *The Telegraph* 12.3.2003.
59. Nicholas Lo Groi (2003) *History of the Kolkata Province of St. John Bosco*. Kolkata: Salesians of Bon Bosco.

## CHAPTER 3

### METHODOLOGY

Research Methodology is of utmost importance in a research process. It indicates the procedure to be adopted for the present study. It is a systematic way of doing a study. Therefore, this chapter deals with methodology, which describes the procedure of the study adopted for the present research. The research design has been formulated in accordance with the objectives and research questions of the present study.

#### 3.1 Approaches to Study

The present study intends to show the influence of Catholic missionaries on the lives of local people. The interaction between Catholic missionaries and local people takes place daily in the schools, churches, dispensaries and in socio-economic developmental programmes. The study intends to trace the changes that have taken place in the lives of locals due to their association with Catholic missionaries.

In order to analyze the interaction process, the multi-method of qualitative research has been adopted. Adrian Holliday opines that the qualitative research

*"..locates the study within particular settings which provide opportunities for exploring all the possible social variables and set manageable boundaries. (Holliday 1994:6)<sup>1</sup>*

Qualitative research is also feasible to deal with uncontrolled variables such as interaction between Catholic missionaries and the local inhabitants. However, the study is also supported by quantitative data. The quantitative approach, especially the use of statistics in the three units of the universe enables to evaluate the impact of Catholic missionaries on the inhabitants fairly. The present thesis is a blend of qualitative and

quantitative study in order to bring out the changes among the local inhabitants due to the influence of Catholic missionaries. Therefore, the methods are appropriately chosen to use a combination of qualitative and quantitative approaches for the collection of data (Thomas 2003)<sup>2</sup>. The logic of reasoning is both deductive - from general to particular and inductive - from particular to general. In the qualitative study deductive logic is used while in quantitative inductive logic is used.

## 3.2 Collection of Data

The collection of data refers to gathering of information relevant to the subject matter of the study. The data are collected both from primary and secondary sources in the area of study as well as from faraway places.

### 3.2.1 Primary Source

According to C. R. Kothari,

*“The primary data are those which are collected afresh and for the first time, and these happen to be original in character”* (Kothari 1993:117)<sup>3</sup>.

The major portion of primary information and data on the activities on Catholic missionaries was collected from the field. The field stations were distributed in Sikkim and Darjeeling Hills. The data were basically derived from the local residents and the serving missionaries at various churches and educational institutions. The method of collecting field data is discussed in section 3.3.

However, as far as historical research is concerned, the personal diaries, letters, legal deeds, photographs, archive documents etc. can be treated as primary data.

The priests, nuns and brothers of the Catholic missions usually preserve personal records. Each missionary, before retiring at night has to evaluate his or her activities of the day. In religious parlance, this practice is

known as examination of conscience. Thus, the diary of missionaries is a valuable source of information. As a practice, the Superior of the house appoints a member of his or her community to jot down all the events of the community and the institution. Information about the period of stay of a missionary in a mission station and his or her activities are recorded in the house chronicle. Photographs are also attached to the record of each major event. The Major Superior during his or her annual visitation reads the house chronicle to get an idea of the major events of the year.

A major source of information for the present study is the correspondence of the missionaries. The Catholic missionaries after their arrival in Darjeeling and Sikkim had to write letters about the progress of work to their headquarters in India and abroad. These letters are important for the present study since they provide information about various activities of the missionaries for the people. The activities of the Catholic missionaries are periodically evaluated so that appropriate planning can be done for the future.

The documents regarding the purchase of land or gift deed provide information about the expected activities of the Catholic missionaries in a particular region. In addition, the photographs and various religious articles used by the missionaries too act as source of primary information. The Franco-Swiss museum at Pedong, Kalimpong possess large number of photographs, statues, holy vessels and vestments, which provide first hand information about the lives of Catholic missionaries.

The monuments, erected by the locals in memory of Catholic missionaries provide information about periods of their stay in a particular region. The inscriptions on the tomb of both Catholic missionaries and the local Catholics reveal information of the ancestors of the present Catholic generation.

Last but not the least, all sorts of archive documents related to the present study were also used as primary data.

### **3.2.2 Secondary Source**

The secondary sources are the accounts of an event provided by a person who did not directly observe the event, object or condition. All the published materials are treated as secondary sources for this study. The secondary data and information were collected not only from reputed, well-established libraries, but also from various Catholic societies and institutions. The Catholic Societies for Men and Women publish news bulletins and periodicals that describe their activities. The jubilee souvenirs trace the origin, growth and the present status of an institution. The private libraries of Catholic Societies preserve Catholic publications. The gazatteers, encyclopaedia and government publications provide information on Darjeeling and Sikkim and their people. The Deshbandu District Library at Darjeeling and District Library at Namchi provide almost all the books pertaining to Eastern Himalayas.

### **3.3 Methods of Collection**

Keeping in view the aims and research questions of the study, the following methods have been adopted for the collection of data.

- Interviews
- Observations

These are the prevailing forms of data collection for the qualitative research. At the same time, for the quantitative study the following method has been used.

- Sample Survey

#### **3.3.1 Interview**

Interview is a two-way process that permits an exchange of ideas and

information. Regarding the importance and procedure of interview in qualitative research, David Silverman writes:

*"In order to find out about another person's feelings, thoughts or experiences we typically believe that we merely have to ask the right questions and other's reality will be ours"* (Silverman, 2004:143)<sup>4</sup>.

It involves a researcher orally asking questions to another individual to answer orally and is conducted face to face. The purpose of the interview is to elicit information regarding a particular topic from the interviewee.

Regarding the nature of the interview M. N. Borse writes,

*"A research survey is a conversation between interviewer and respondent for the purpose of finding some data and information from the respondent"*. (Borse, 2005:93)<sup>5</sup>.

### **3.3.1.1 Structured Interview**

For the present study, structured/guided/focused/directive interview has been adopted. Personal interview method requires a person known as the interviewer, asks questions formally in a face-to-face situation. It is a direct personal investigation whereby information is collected personally from the respondents who are scattered within the universe of the study. The method of collecting information through personal interview was carried out by using a structured interview schedule. The interview schedule was not given directly to the respondent but was filled in by the researcher who read the questions to the respondent. All the questions on the interview schedule were open-ended which allowed the respondent to answer adequately in detail.

### **3.3.1.2 Unstructured Interview**

In order to supplement the structured interview, unstructured/informal /conversational/casual interviews also were conducted. After establishing rapport with the interviewee, a few open-ended questions were asked by the interviewer. The sample interviewees were selected irrespective of their religious affiliation. However, the Catholics were

preferred to elicit information regarding the establishment of Catholic mission. The questions were in a dialogue, which served as guidelines for conversation. The conversation was tape recorded with the permission of the interviewee. This form of interview made the interviewee at ease and he/she could express his/her religious inclination in a better way.

### 3.3.2 Observation

*“Observation is a research method in which the investigator systematically watches, listens to and records the phenomenon of interest”.* (Thakurata 2003:316)<sup>6</sup>.

Observation method was used as a tool for understanding more than what people say about the interaction between Catholic missionaries and local people. It is not merely watching but a direct gathering of information by the investigator using the senses, generally sight and hearing. The setting for the observation was deliberately chosen. In most cases, the setting for the observation was the church, the hub of social and religious activities of the Catholics.

#### 3.3.2.1 Participation Observation

Arvind Kumar in his *Research Methodology in Social Sciences* stresses the importance of participant observation and schedule in the following words:

*“Observation schedules are used for recording observations. These offer an opportunity for uniform classification in recording the activities and social situations of persons or groups being observed”* (Kumar 2002:84)<sup>7</sup>.

The researcher made himself a member of the group during Sunday worship in Catholic churches. This was a direct observation without asking questions. Participant observation helped the researcher in describing religious ceremonies and rituals. A few religious ceremonies like Holy Mass, Reciting of Rosary, Adoration, Procession, Baptism, Marriage and Death ceremonies of Catholic religion were observed. The attention, interest and intensity of physical involvement in prayer and

singing were also observed.

The direct participation method was adopted because this method leads to a deeper understanding of the religious inclinations of the people with whom the Catholic missionaries interacted. It also provided a context in which events occurred and seen by the researcher. This method served as a supplement because inexpressible feelings were observed while employing this method.

### 3.3.3 Sample Survey

The quantitative approach in order to support the qualitative study was attempted by Sample Survey. Sampling is a process of learning about population on the basis of a sample drawn from it. A statistical sample is a miniature picture of the entire universe from which a sample is chosen. The assumption is that selection of a sample is representative of the whole universe. Regarding the importance of Sample Survey, Santosh Gupta observes:

*The primary objective of the Sample Survey is to obtain accurate and reliable information about the universe with minimum of cost, time and energy and to set out the limits of accuracy of such estimates (Gupta, 2005:100)<sup>8</sup>.*

From the above citation, it is clear that the primary objective of the sample survey is to obtain information about the universe. In the statistical terms population is an aggregate of people; since the population in a given area may be too large, for the sake of convenience, samples of populations are drawn. The sampling unit means a geographical area of the universe. For the present study, Darjeeling, Kalimpong and Namchi were the geographical units. In each unit, the sample population was stratified into three categories based on the occupation. The number was chosen, keeping in view the size of population of the units. Thus the size of the sample was directly proportional to the size of population.

### 3.3.3.1 Stratified Random Sampling

Stratified sampling is used because of the heterogeneity of the society of the sample unit. For the purpose of the present study, the society was stratified into three groups - professional, businessmen and non-workers. A random sampling in each of the three strata of the society provided accurate opinion of the samples because of the homogeneity of samples in each stratum. The population of the sample unit or the geographical unit like Darjeeling, Kalimpong and Namchi was divided into three strata on the basis of vocation. In the urban areas, a list of people was prepared and lottery method was adopted in the selection of samples.

## 3.4 Processing and Analysis of Data

Processing implies editing, coding, classification and tabulation of the collected data whereas the term Analysis refers to computation of certain measure along with searching for patterns of relationship that exist among data groups. For the present study, all the data derived from interviews and observations were sorted and only the relevant materials were preserved. The large volume of raw data was classified under three headings, (I) Education (II) Economic Development and (III) Community Development/Social Service.

Regarding the analysis of qualitative data, Thomas A. Schwandt in the *Dictionary of Qualitative Inquiry* points out:

*"Analysis begins with the processes of organizing, reducing, and describing the data and continues through the activity of drawing conclusions or interpretations from the data and warranting those interpretations". (Schwandt 2001:6)<sup>9</sup>.*

Statistical tables are used as devices for summarizing the quantitative data and presenting them in a meaningful fashion. A table is a systematic arrangement of statistical data in columns and rows. According to Gopal

Lal Jain:

*"The first step in the analysis is to classify and tabulate the information collected"* (Jain 1998:224)<sup>10</sup>.

When the first step is over, the researcher proceeds to the analysis of the data proper. Here analysis means identifying the relationship between three categories in order to make interpretations. Also analysis helps the researcher to identify ways and means of arriving at a conclusion.

According to santosh Gupta:

*"Analysis of data means studying the tabulated materials in order to determine inherent facts or meanings. It involves breaking down existing compiled factors into simpler parts and putting the parts together in new arrangements for purposes of interpretation"* (Gupta: 2005: 201)<sup>11</sup>.

A statistical method is a valuable tool to analyze the table. Since the present study is a combination of qualitative and quantitative study and the role of quantitative study is to support the qualitative study, the statistical method of correlation was applied to a certain extent. Santosh Gupta writes:

*"Correlation is a statistical technique used for analyzing the behavior of two or more variables"* (Gupta: 2005: 206)<sup>12</sup>.

This statistical tool helped to measure the impact of Catholic missionaries on the local inhabitants and interpret the data in a descriptive way.

The above mentioned research design is a blue print for the present study. Both qualitative and quantitative data were collected to evaluate the impact of Catholic missionaries on the local people in Darjeeling and Sikkim. The data were processed and analyzed, according to the above design.

## References

1. Adrian Holliday (2002), *Doing and Writing Qualitative Research*. London, Sage Publications, p. 6.

2. R. Murray Thomas (2003), *Blending Qualitative and Quantitative Research Methods in Theses and Dissertations*. California: Corwin Press, INC
3. C. R. Kothari (1993), *Research Methodology Methods & Techniques*. New Delhi, Wiley Eastern Limited, p.117.
4. David Silverman [Editor] (2004), *Qualitative Research Theory, Method and Practice*. London, Sage Publications, p.143.
5. M. N. Borse (2005), *Hand Book of Research Methodology: Modern Methods & New Techniques*. Jaipur. Shree Niwas Publications, p.93.
6. S. P. Thakurata, H. P. Joshi, Smt. S. Gupta [Compilers] (2003) *Compendium of Referencs Materials on Research Methodology of Social Sciences*. New Delhi, National Institute of Public Cooperation and Child Development, p. 316.
7. Arvind Kumar (2002), *Research Methodology in Social Sciences*. New Delhi, Sarup and Sons, p.84.
8. Santosh Gupta (2005), *Research Methodology and Statistical Techniques*. New Delhi, Deep and Deep Publications, p.100.
9. Thomas A. Schwandt (2001), *Dictionary of Qualitative inquiry*. California, Sage Publications INC, p.6.
10. Gopal Lal Jain (1998), *Research Methodology Methods, Tools and Techniques*. Jaipur, Mangal Deep Publications, p.224.
11. Santosh Gupta (2005), *Research Methodology and Statistical Techniques*. New Delhi, Deep and Deep Publications, p.201.
12. Santosh Gupta, p.206.

## CHAPTER - 4

### A BRIEF HISTORY OF DARJEELING AND SIKKIM WITH REFERENCE TO ETHNIC COMPOSITION

*"Geography is the stage on which the drama of history is enacted"* (Sheik Ali 1978:79)<sup>1</sup>.

The region of Darjeeling and Sikkim is nestled between Nepal, China, Bhutan and the plains of West Bengal. The climate, mountainous terrain, flora and fauna captivated the westerners. The Catholic missionaries made this region their home since 1846. This chapter deals with a brief history of the universe of study and its inhabitants. The religions and festivals are studied in the context of the study of Catholic religion. This chapter also serves as a backdrop for the fuller understanding of the establishment of Mission campus by the Catholic missionaries and the response by the Himalayan inhabitants towards Catholicism.

#### 4.1 Sikkim

The erstwhile Himalayan kingdom of Sikkim, the second smallest state of India, has its own majesty and mystery. It is situated in the lap of Kanchenjunga, the third highest peak of the Great Himalayas. In the *Gazetteer of Sikkim*, Risley states:

*"The Native State, commonly called Sikkim is situated in the Eastern Himalayan Mountains, and is bounded on the north and north-east by Tibet, on the south-east by Bhutan, on the South by the British District of Darjeeling, and on the west by Nepal: it lies between 27° 5' and 28° 10' N. Lat., and between 88° 4' and 88° 58' E. Long., and comprises an area of 2,818 squares miles"* (Risley, 1928:1)<sup>2</sup>.

Sikkim has four districts, each governed by the district collector. The four districts are named after the four cardinal directions as the East, West, North and South districts. These four districts are divided into sub-divisions, and the sub-divisions are further divided into revenue blocks.

#### 4.1.1 Origin of the Name

In Nepali, the word Sikkim means crested land. The word is a derivation of the word "Sikhin" which in Sanskrit means crested. The terrain is seen as a chain of crests. According to L. A. Waddell, Sikkim means "the land of mountain crests." (Waddell, 1978:10)<sup>3</sup>.

Another etymology is that the name was derived from the Limbu words 'Su' meaning new and 'Him' meaning palace. After the palace was built in Rabdentse, the Limbus must have referred this area as the place of the new palace. Risley observes that the Limbus called the area the place of the new palace or house (Risley 1928:40)<sup>4</sup>. K. P. Tamsang, a Lepcha writer holds the view that:

*"This region was known in the ancient times as Mayel Lyang, which means the land of hidden paradise or the delightful region or abode"* (Tamsang 1983:1)<sup>5</sup>.

A. R. Foning compares Mayel Lyang with the Garden of Eden (Foning 1987:18)<sup>6</sup>. When the Tibetans arrived in this region, they noticed fertile paddy fields with grains and thus named this region as Denjong, "the Valley of Rice" (Rustomji, 1987:3).<sup>7</sup>

#### 4.1.2 History

The earliest record related to Sikkim is the passage of the Buddhist Saint Guru Padma Sambhava<sup>8</sup> through Sikkim in the 8<sup>th</sup> century A.D., enroute to Tibet. The land of Sikkim was blessed by the Guru. A Tibetan prince Khye Bumsa of the Minyak house in Kham travelled towards south to seek his fortunes in the 14<sup>th</sup> century. The first king of Sikkim, Phumtsho Namgyal, the fifth descendent of Khye Bumsa, was consecrated by the three venerable lamas who had come to Yuksam from North, West and South.

Risely observes that his reign was unmemorable and monotonous except for the construction of the monastery at Dubde<sup>9</sup>. He was chiefly engaged in subduing the chiefs of the clans (Risley 1928, 10-11)<sup>10</sup>. In 1670, Phumtsho Namgyal was succeeded by his son, Tensung Namgyal. The capital was then moved from Yuksam to Rabdentse, but the attack of the Nepalese forces compelled the Chogyal to flee to Tibet. The Sino-Nepal Treaty, finally allowed Chador Namgyal, the third king to be reinstated at Rabdentse. The invasion of the Bhutanese in 1700 AD made Chador to flee from Sikkim to Tibet through Ilam in Nepal. The monastery in Pemiongchi was founded by him. Gyurmed Namgyal came to the throne in 1707 as the fourth king of Sikkim. During his reign the Limbus joined hands with Nepal. Phumtsho Namgyal II was the next ruler. He witnessed Gurkha inroads into Sikkim under the leadership of Prithvi Narayan Shah of Nepal. Tensing Namgyal succeeded Puntsho in 1780. During his reign Nepali forces occupied large chunks of Sikkim territory. Rabdentse was attacked by Nepalese forces and the king fled to Tibet. The Nepalese incursions penetrated even into Tibet. Therefore, the Chinese intervened and Nepal was defeated. Though Sikkim lost some of its land to Nepal, monarchy was allowed to be restored in the country. Tenzing Namgyal died in Lhasa and his son Tsugphud Namgyal was sent to Sikkim in 1793 to occupy the throne. Since Rabdentse was insecure because of its proximity to Nepal border, the capital was shifted to Tumlong. The expansionist designs of Nepalese continued. Meanwhile Sikkim entered into an alliance with the British in order to check the inroads of Nepalese. The British took the opportunity to establish a trade link with Tibet through Sikkim. The war between Nepal and British resulted in the treaty of Sagauli<sup>11</sup>. British India also signed a treaty with Sikkim in 1817, known as the treaty of Titalia<sup>12</sup>. Later a rupture broke out between Sikkim and British when Dr. Campbell, the superintendent of Darjeeling and Dr. Hooker visited Sikkim in connection with botanical research and were imprisoned in 1849. In 1850, a punitive expedition was

sent to Sikkim that resulted in the annual grant and the annexation of a great part of Sikkim into British India. Sikkim resorted to making attacks into British territories in November 1860. In retaliation, British sent a force to the capital Tumlong that resulted in the signing of a Treaty between the British and Sikkimese.

The next ruler was Sidkeong Namgyal who ascended the throne in 1863. The British government started the payment of annual subsidy of Rs. 6,000/-, which was subsequently raised to Rs. 1,200/- per annum.

Thutob Namgyal, half brother of Sidkeong ascended the throne in 1874. Again the rupture broke out between the king and the British. The king fled to Chumbi and became more aligned towards the Tibetans. Meanwhile, the British sent a delegation led by Colman Macaulay, financial Secretary to the Bengal Government of British India, to Sikkim in 1884 to explore the possibility of establishing a trade route with Tibet through Lachen valley. The delegation met Maharaja at Tumlong and Maculay was granted permission to make necessary arrangements for trade. As a first step, the British started the construction of a road. This construction of a road in Sikkim was viewed with suspicion by Tibet in 1886. Tibetans came to Sikkim as far as Lingtu, near Jelepla. In 1888, the Tibetans attacked Gnathang and were driven away. A memorial was built at Gnathang for the few soldiers who died in the attack. In 1889, the British appointed Claude White as the first political officer in Sikkim. Chogyal Thutob Namgyal was virtually under his supervision. He was forced by the British to shift his capital from Tumlong to Gangtok in 1894. The Sir Thudob Namgyal Memorial Hospital was built in 1917 in memory of Thutob who died in 1914.

Sidkeong Tulku ascended the throne in 1914. Unfortunately he did not live long and died in the same year. He was succeeded by his half brother

Tashi Namgyal. In 1947, when India became independent, Tashi was successful in getting a special status of protectorate for Sikkim. At the same time, Sikkim State Congress wanted democratic set up and accession of Sikkim to India. The Treaty signed between India and Sikkim ratified the status of Sikkim as protectorate with Chogyal as the Monarch. Tashi died in 1963 and was succeeded by his son Palden Thondup Namgyal. By 1970, there was a demand for the removal of monarchy and the establishment of democratic setup. This finally culminated in wide spread agitation against Sikkim Durbar in 1973. There was complete collapse in the administration. The Indian Government tried to bring about a semblance of order in the state by appointing a chief administrator Mr. B. S. Das.

In 1975, Sikkim was annexed to India as a constituent state of the Republic of India. L. D. Kazi was elected the first Chief Minister of Sikkim and the Chogyal remained as the constitutional figurehead monarch of the new set up. Mr. B. B. Lal was the first Governor of Sikkim.

#### 4.1.3 Physical Features

Sikkim is characterized by mountainous terrain. The state has no sizeable piece of flat land, and some of the areas are still inaccessible. Having a range of elevation from 920 feet to 28,000 feet, the entire region is a mass of winding ridges and hills. The northern part of the state resembles the plateau of Tibet. The highest point in Sikkim is the Kanchenjunga summit. While the Kanchenjunga and Singalila Ranges adorn the western borders of Sikkim, the northern and eastern borders are adorned with the Donkia and the Chola range. Trade between India and Tibet was possible only through the passes on these ranges. The two meandering rivers Teesta and Rangit drain out the water from Sikkim into the plains of West Bengal.

## 4.2 Darjeeling

Darjeeling hills, lying south of present day Sikkim, were originally a part of independent kingdom of Sikkim. After it became a part of the British Empire, the area was referred to as British Sikkim. The physical features of Darjeeling and Sikkim are very similar. The waters of the Rangit and Teesta rivers separate Darjeeling district from Sikkim. At present Darjeeling occupies the northernmost part of the Indian state of West Bengal.

### 4.2.1 The Name

There are two opinions regarding the origin of the name Darjeeling. One opinion is that the name is derived from the name of a Lama, Dorje Rinzing. The second opinion is that the name is derived from the mystic thunderbolt of the Lamaist religion. According to E. C. Dozey:

*"The Darjeeling monastery, which once stood on Observatory Hill, was built in 1765, or 156 years ago, as a branch of the Phodang Monastery of Sikkim"* (Dozey 1921:79)<sup>13</sup>

The Lama of the Darjeeling monastery was responsible for land revenues to the Durbar of Sikkim. He enjoyed both spiritual and temporal power in his locality. However, the monastery was looted and ransacked in 1815 by the Nepalese. The name of the place must have come from the Observatory Hill. L. S. S. O'mally too writes about the name of Darjeeling in the following words:

*"The name Darjeeling is a corruption of Dorje-ling and means the place of the Dorje, the mystic thunderbolt of the Lamaist religion, a designation formerly given to the Buddhist monastery which used to stand on the top of Observatory Hill"* (O'Malley 1907:181-82)<sup>14</sup>

The Tibetan word Dorji means the precious stone or ecclesiastical sceptre, which is the embodiment of the thunderbolt of Indra. The sceptre of Indra is believed to have fallen at a place where now stands the Observatory

hill. The Observatory Hill has religious importance and is revered by both Buddhists and Hindus.

#### 4.2.2 A Brief History of Darjeeling

The British became interested in Darjeeling, a small Lepcha village in the Eastern Himalayas that could be developed both as a hill resort and as an out post from where Tibet and Sikkim could easily be accessible. When the rupture broke out between the Company and Nepal, British obtained alliance of Sikkim for political and military reasons (Wangyal 2002:34)<sup>15</sup>. The Anglo-Gorkha wars resulted in the treaty of Sagauli. Later, the treaty between the British and Sikkim resulted in the treaty of Titalia. The article 3 of the treaty mentions that any dispute between Chogyal's subjects and Nepal or any neighbouring state must be referred to the British. When a dispute arose between Sikkim and Nepal after 10 years of the treaty, Captain George Alymer Lloyd and J. W. Grant, the Commercial Resident at Malda, were deputed to investigate the matter. It was on their route to Ontoo that the two men passed through Darjeeling in February 1829. The place where Lloyd and Grant stayed was the old deserted Gurkha military station. During their stay for six days, they were fascinated by the climate of the area. Coincidentally, the British Government was searching for a Sanitarium in a hill station. Lloyd sent communication to the government, describing the feasibility of Sanitarium at Darjeeling. Mr. Grant also recommended the area for a hill resort. Another important reason for acquiring the area was of trade and military importance. The British came to India primarily as traders. Therefore, they wished to trade with Tibet. Sonam B. Wangyal writes:

*"Besides the suitability of the climate both men stressed the importance the place could have in commercial and military matters" (Wangyal, 2002:35)<sup>16</sup>*

After getting reports from Herbert, Lloyd and Grant in 1830, Lord William Bentick deputed Lloyd to negotiate with Tsugphud Namgyal for the land

to establish a sanitarium in Darjeeling. After a prolonged negotiation on the issue, the deed, written in Lepcha was given to Lloyd.

The British appointed Lloyd as the local agent in Darjeeling. The year 1839 was the most important year in the history of Darjeeling. The hill of Darjeeling was connected to Siliguri by a road through Pankhabari. The road enabled the immigrants from Calcutta to reach Darjeeling. The post of local agent was abolished and Dr. Campbell was made the first Superintendent of Darjeeling. The little town founded by the two officers, Dr. Campbell and Lieut Napier of the British government grew rapidly. Tea was introduced in Darjeeling by Dr. Campbell. He planted some seeds in his garden at Beechwood. At the same time Dr. Whitecombe and major Crommelin established tea gardens in Pankhabari and Kurseong. The tea gardens necessitated the need of train to transport goods. The ropeways were established to link tea gardens with Hill Cart road. In 1865 the Kalimpong section, which was occupied by the Bhutanese, was annexed to Darjeeling district. The Darjeeling district, along with the rest of India, attained independence on 15<sup>th</sup> August 1947. Darjeeling remained a part of West Bengal.

However, there was a movement for creating a separate state in Darjeeling. After prolonged agitation in the Darjeeling hills, the Darjeeling Gorkha Hill Council (DGHC) was formed in 1988. This gave the district autonomy at the regional level. The DGHC, (now known as the Darjeeling Gorkha Autonomus Hill Council or the DGAHC) functions as an autonomous administrative body in Darjeeling.

### **4.3 The People of Sikkim and Darjeeling**

The people of Sikkim and Darjeeling are discussed together in this section since common ethnic groups inhabit Darjeeling and Sikkim. Sikkim-

Darjeeling Himalaya is a multi-ethnic and multi-lingual region, comprising various communities, namely, the Lepchas, the Bhutias and the Nepalese, of whom the Lepchas are regarded as the original inhabitants. The second ethnic group i.e. the Bhutias are of Tibetan origin and the Nepalese trace their origin to Nepal.

#### 4.3.1 The Lepchas

The Lepcha community is a tribe mainly living in Sikkim and Darjeeling region. In the *Bengal District Gazetteers*, O' Malley states about the Lepcha tribes in the following words:

*"The Lepchas are the aboriginal inhabitants of the country, who call themselves Rong i.e., the squatters, and their country, the land of caves. The word Lepcha or as it should be spelt Lapcha or Lapche, means the people of vile speech and was contemptuous appellation given to them by the Nepalese. Formerly they possessed all the hill of Darjeeling and Sikkim but about 250 years ago the Tibetans invaded their country and drove them into the lower valleys and gorges" (O'Malley 1907:44)<sup>17</sup>.*

With regard to their appearance, Lepchas are mongoloid people. In the *Gazetteer of Sikkim*, Risley states:

*"The Lepcha are woodmen of the woods, knowing the ways of birds and beasts, and possessing an extensive zoological and botanical nomenclature of their own" (Risley, 1928:1)<sup>18</sup>.*

Noted anthropologist Gorer observes:

*"The Lepchas are a mongoloid people; it would seem slightly more pronounced mongolian features, fairer complexions and greater stature than their present neighbours" (Gorer 1996:45)<sup>19</sup>.*

Regarding the Lepchas, Fr. Martin Rey, a Swiss Catholic missionary holds the view that the Lepchas have milder features and their eyes are more closed than the Bhutias (Awasty 1978:29)<sup>20</sup>. The Lepchas speak their own language, which is believed by some Lepchas to have been invented by the mother creator Itmu-moo. The Tibetan scholars believe that the Lepchas were given the script by one of the three monks who consecrated the first King, Lhatsun Chhembo. It is also believed by the Nepal

historians that the script was the creation of King Mawrong, the overlord of Kirata chiefs in 7<sup>th</sup> century A.D.

A written document in the local language, the *Namthars*, a collection of Tibetan scriptures was translated into Lepcha during the first half of the 18<sup>th</sup> century (Foning 1987:186-87).<sup>21</sup>

#### 4.3.2 The Bhutias

The name Bhutia is derived from the Sanskrit word 'Bhot' which means Tibet. O'Malley in his *Bengal District Gazetteers: Darjeeling* writes:

*"The word Bhotia means probably an inhabitant of Bhot or Tibet, and is synonymous with Tibetan. The native name of Tibet is Bod, and the Sanskrit form of this word was Bhot"* (O'Malley 1907:46)<sup>22</sup>.

In the 15<sup>th</sup> century the people of Kham province of southern Tibet traveled towards Chumbi valley. After settling in Chumbi for several centuries, the diffusion took place. The people went towards Bhutan and a faction of the sect entered Sikkim via Nepal. They also came to Sikkim through western, northern and eastern passes on the border between Sikkim and Tibet and Sikkim and Bhutan. A. R. Foning writes:

*"The first of the ethnic groups that set foot in our preserve and habitat were the people from Kham, a province in Tibet"* (Foning 1987: 281)<sup>23</sup>.

The first Tibetan immigrant was Khye Bhumsa who entered Sikkim in the 14<sup>th</sup> century to seek his fortunes. He settled down at Gangtok and entered into a blood-brotherhood treaty with the Lepcha chief Thekong Tek. These followed the historical visit of three Lamas and the consecration of Phumtsho Namgyal as the first King of Sikkim in 1642. The Bhutias are mainly descendants of the early settlers from Tibet who accompanied the first Chogyal. A. R. Foning says:

*"The next to enter the country after the Tibetans were the Bhutanese from the east. On the death of Tensung Namgyal, the second ruler in 1700, there was succession trouble. Out of the three consorts, one happened to come from Bhutan. Not having a son as heir to the throne, she sent word*

*back to her people in Bhutan to invade the country. Thereupon, a strong Bhutanese force came and occupied the whole country and stayed on for full seven years" (Foning 1987: 282)<sup>24</sup>.*

This invasion resulted in the inflow of Bhutanese into Sikkim. After reinstating King Chador Namgyal on the throne, the Bhutanese retreated to the east of the River Tista, the Present Kalimpong sub-division. The Bhutias became the dominant ethnic group and owned the prime lands in Sikkim during the reign of Bhutia rulers for more than three centuries.

#### 4.3.3 The Nepalese

Towards the end of 18<sup>th</sup> century, Prithvi Narayan Shah consolidated his power in Kathmandu. His successor waged war against Sikkim. The Nepalese occupied the kingdom until they were chased away by the British. However, most of the soldiers stayed back in Sikkim. A. R. Foning writes:

*"The last of those to enter the country in large numbers were the people from the west, from Nepal. Towards the end of the eighteenth century, to be exact in 1788-89, in the wake of the conquest of Nepal by Prithivi Narayan Shah, his successors ventured further east. They came and occupied the whole territory to the west of river Teesta and stayed on till the time they were forced to vacate the occupied lands by the British after what was known as the Nepal War of 1816" (Foning: 1987: 282)<sup>25</sup>.*

Cindy Perry is of the opinion that there was 'push and pull' factor in the immigration of Nepalese into Sikkim and Darjeeling. Prithvi Narayan Shah re-organized the nation of Nepal. This led to oppressive land and labour policies in Nepal, which forced a large number of inhabitants to take refuge in other places. Meanwhile, the kings in Sikkim and British authorities in Darjeeling allured the Nepalese to labour with a reasonable wage. Therefore, the Nepalese immigrated to Darjeeling and Sikkim in the 19<sup>th</sup> and 20<sup>th</sup> centuries (Perry, 1997)<sup>26</sup>. Nepali is not a designation of nationality but refer to a group of people who migrated out of Nepal to India. They are divided into different castes, speaking various dialects. A

major stock of the Nepalese community is the Kiratas. The Kiratas include Limbu, Rai, Mangar, Gurung and Tamang. Originally, most of them were semi nomadic hunters and shepherds. Another class of people is of Aryan stock that came to Darjeeling and Sikkim Himalayas through Nepal. The Nepalese speak Nepali. The language has become the lingua franca of Sikkim and Darjeeling. It has its root in Sanskrit and uses the Devnagari script. It has been given constitutional recognition in 1992 and included in the 8<sup>th</sup> schedule of the constitution of India.

## **4.4 Religions and Festivals**

### **4.4.1 Buddhism**

After Buddha attained Pari Nirvana, differences of opinion arose in the religion causing the formation of new sects. In 100 AD a split took place and caused the formation of two schools, Hinayana and Mahayana. The Hinayana adheres to more radical philosophy with rules and ethics. It emphasized upon the realization of Nirvana only for oneself by directly worshipping Buddha. Whereas Mahayana school believes in attaining Nirvana by worshipping the deities called Bodhisattvas. Mahayana has a wider perspective, as it believes in the Nirvana of oneself and freeing the humanity from the bondage of suffering. Guru Padma Sambhava brought Mahayana Buddhism to Tibet. He also absorbed the existing religion of Tibet, called Bon. Again, Tibetan Buddhism was divided into Red and Yellow sects. The Red sect comprises Nyingma, Kargya and Sakya lineage. On the other hand, Yellow sect consists of Gelugpa lineage.

Nyingma is associated with Guru Padma Sambhava. Since the Guru instituted the community of Lamas, the form of Buddhism practiced in Tibet, Sikkim and Bhutan is known as Lamaism. The Tibetan Sacred books are called Kanjur and Tanjur. The Kanjur corresponds to the teachings of Buddha, whereas, the Tanjur is related to the teachings of Bodhisattvas. Sham Nath in his Panorama of North East India writes:

*"The form of Buddhism, known as Mahayana, which prevails in Sikkim, belongs to the Red Sect. There are three main subsects of the Red Sect and in Sikkim only the Nyingmapa and the Karma-Kargyudpa are found. Lhatsun of the three high Lamas, who met at Toksam and consecrated Chogyal Phuntsong Namghao as the first Chogyal of Sikkim in 1641, is of the Nyingmapa. The Pemayangtse monastery, the premier monastery in Sikkim, belongs to the Nyingmapa. The Lamas of Pemayangtse have the sole customary right of performing the religious ceremonies on all royal and official occasions. They take part annually in the now famous Warrior and Khagyud dances at the Tsuk-La-Khang Royal in Gangtok" (Nath: 2004: 198)<sup>27</sup>.*

The Lepchas and Bhutias of Darjeeling and Sikkim are mainly Buddhists.

The religion of the Lepchas is based on the belief in *bongthing* faith or *mun* faith, which was basically based on sprits, good and bad. The spirits of the mountains, rivers and forests are worshipped by them. The human beings and the super naturals are linked by the *mun* and the *bongthing*.

In general a *mun* is a lady who conducts the ceremony of the transportation of the soul to heaven. A *bongthing* on the other hand has another very important role in the lives of the people since his services are required from birth to death of an individual. Since he is an exorcist, he is called upon to ward off evil spirits and appease them with prayer. At wedding ceremony he invokes the gods and goddesses to shower their benediction upon the couple. About the *bongthing*, A. R. Foning writes:

*"Between the mun and the bongthing, the bongthing is very much more in demand and in circulation. The simple reason for this is that, in all families, there is always, and invariably, some sort of sickness occurring and, according to us, these are the works of some malignant mungs or evil spirits and devils; and it is the bongthing who has been commissioned by Ibu-moo herself to tackle them for us" (Foning1987:79)<sup>28</sup>.*

The Lepcha community follows chiefly Buddhism, Protestantism and Catholicism. The Shamans and the Lamas simultaneously perform the rites. For example, a Lama chants the religious verses from the Buddhist Scriptures while the Shamans perform their rites in the open courtyard. The priests and nuns of the Catholic Church pray to Jesus Christ. The

major festivals are connected with their beliefs, deep-rooted in legends and myths.

The festivals that are typically of Sikkimese origin include Pang Lhabsol and Tendong Lho Rum Faat. The worship of Mt. Kanchenjunga is known as Pang Lhabsol<sup>29</sup>. According to the creation story, Itbummoo created *Fodong thing* and *Nazaongnyoo* from pure virgin snows of Kanchenjunga. The Lepchas also believe that Kanchenjunga is their guardian deity. It is held on the 15th day of the 7<sup>th</sup> month of Tibetan calendar around the end of August. Sharma is of the opinion that Pang Lhabsol is a unique festival:

*"It has its genesis in the Lepchas belief of the mountain as their place of origin, and the vision which came to Lhatsm Chempo, the monk who brought Buddhism to Sikkim"* (Sharma 1998:18)<sup>30</sup>.

When the Tibetans entered this region, they also started worshipping Kanchenjunga. The monks of Pemayangatse monastery offer prayers to invoke the guardian deity to protect the land and people.

The festival of Tendong Lho Rum Faat is specific to the Lepchas. A. R. Foning describes the legend in the following words:

*"Rongfolk, the children of Fudong-thing and Nazong Nyu, according to the plan of Itbu-moo, prospered and multiplied. Mayel Lyang, or the country, the original utopian land of our tribe was fertile, fruitful and prosperous. But a time came when they started forgetting Itbu-moo, the Mother-creator, and became negligent in offering sacrifices and prayers. So, the Great Mother was hurt. The big black shiny Pamolbu, the very embodiment of evil in a serpent form, took that as his cue. This cursed creature, true to its evil nature, now went and blocked the flow of the two main rivers, Rongit, and Rong-Nyu, flowing through the prosperous Mayel country. The flowing waters of these two rivers, thus being dammed, started rising till at last a time came when all the land was submerged under the Great Flood. Forests, hill and mountains started disappearing; there was commotion among the Rongfolk. They started running here and there; they climbed up trees, and climbed up high mountains; and yet the water kept rising up and up. At last, the whole of the prosperous land became a mass of water, destroying everything"* (Foning, 1987:88-89)<sup>31</sup>.

Risley narrates the origin of the festival as follows:

*“Tendong, ‘the up-raised horn,’ is the mountain which the Lepcha asserts arose when all the country was under water, and supported a boat containing a few persons, all other people being drowned. The hill rose up like a horn (hence its name) and then subsided to its present form. To this day at the commencement of the rains a monk is sent from the neighbouring monastery of Niamtchi to top of Tendong, where he has to remain during the wet season, praying hard that a second flood may not be sent” (Risley, 1928:42)<sup>32</sup>.*

The Lepchas believe that they are descendents of the people who survived the deluge. The mountain is 8,660 feet high and the festival is celebrated on 8<sup>th</sup> August.

Saga Dawa is the holiest of the holy Buddhist festivals. The Lord Buddha is believed to have taken birth, achieved enlightenment and Pari Nirvana on this day. On this auspicious occasion the Buddhists carry holy books of the teaching of Lord Buddha on their head through main streets. The bystanders bend their head in order to be touched by the holy books by the bearer. This festival is held on the full moon day of the fourth month of the Buddhist calendar that comes around the end of May or early June.

#### 4.4.2 Hinduism

Hinduism is a major religion in India. Unlike Christianity, Buddhism or Islam, Hinduism was not founded on the teachings of one person. It developed over a thousand years and each sect like Saivism, Vaishnavism etc. developed its own philosophy and form of worship. The sacred books are divided into Shruti and Smriti. The Hindus believe in the authority of Vedas. The Hindu concept of God is evolved from the ancient writings of Rig Veda. Most of the Hindus believe in the supreme spirit, the Brahman. The three most important aspects of the supreme spirits are Brahma, the creator of the universe, Vishnu the preserver and Shiva the destroyer and regenerator. The three male deities are represented by a single concept

called Trimurti. They have their female consorts, Saraswati, Lakshmi and Parvati. Shakti or Parvati is also known as Durga or Kali.

The Nepalese, who emigrated to Darjeeling and Sikkim from Nepal, brought Hinduism to the region under study. The Nepalese celebrate the major festivals of Hinduism in Darjeeling and Sikkim. Hindu festivals are colourful. Dasain is the biggest and most important festival, celebrated by the Nepalese Hindus. It is held approximately in the month of October. They decorate the home with banana leaves and marigold flowers. They recite prayers to Goddess Durga. On the eighth day or Ashtami, many families sacrifice goats or buffaloes. On the 10<sup>th</sup> day, Vijayadashami, the elders of family smear the foreheads of the young ones with Tikas and relatives visit each other seeking blessing from the older members.

Tyohar is celebrated 15 days after Dasain with gaiety and enthusiasm. The Nepalese worship Goddess Laxmi on the first day. In the evening, thousands of oil lamps are lighted and crackers are burst to celebrate the festival of light. On the third day is Bhai Tika, when sisters apply Tikas on their brothers' forehead and pray for their well-being.

#### **4.4.3 Christianity**

Christianity is the religion based on the life and teachings of Jesus Christ. The Christians believe that God took the form of a human being in order to save the sinful humanity. Jesus lived in Palestine, a middle-eastern land ruled by the Romans. He was a radical itinerant preacher. He instructed his followers about the ways of achieving salvation. He criticized the current oppressive practices of Jewish religion. As a result Jesus was crucified by the Romans at the instigation of Jews. Jesus' followers were convinced that he rose from the dead after three days. The followers spread Christianity to major cities throughout Roman Empire. Gradually Christianity spread throughout Europe. The Cross is the

symbol of Christianity. The trading companies from Europe were the agents of the propagation of Christianity in India. The British East India Company was responsible for introducing Protestant Christianity in Eastern Himalayas.

The history of Christianity in Darjeeling dates as far back as the arrival of British in Darjeeling. A. R. Foning in *Lepcha My Vanishing Tribe* writes:

*"Exactly six years after the taking over of the present town area and the surrounding places of Darjeeling by the British i.e., in 1841, the Reverend Mr. William Start established a school just below the present St Joseph's College, at Tukvar"* (Foning1987:155)<sup>33</sup>.

Since there was a sizable number of Europeans in Darjeeling, an Anglican church with full time chaplain was founded in 1843 with a name, St. Andrews church. The next attempt was by Macfarlane who decided to start a mission in Darjeeling in 1869. Since he met with disappointment he shifted his mission to Kalimpong. Another protestant group Scandinavian Alliance Mission founded a mission station at Ghoom in 1892. The two groups worked in the hills of Darjeeling. At the same time, the Scandinavian Alliance Mission moved to Sikkim with the help of Mr. J. C. White to establish a mission station in North Sikkim. The Eastern Himalayan Mission of the Church of Scotland established themselves in South and West Sikkim. In this way Protestantism spread far and wide in Darjeeling and Sikkim. Catholicism entered Darjeeling and Sikkim in 1846 A. D and penetrated into Himalayan villages. Now, Catholicism and various denominations of Protestant religion have spread in Eastern Himalayas, doing humanitarian works.

The major festival of both Protestants and Catholics is Christmas. It is observed on 25<sup>th</sup> December as the date of Christ's birth. The followers of Christ take part in special religious services in the churches. The story of Christmas comes from the gospel of Luke in the Bible. Luke narrates:

*"And while they were there, the time came for her to be delivered. And she gave birth to her first born son and wrapped him in swaddling clothes, and laid him in a manger, because there was no place for them in the inn" (Luke 2:6-7)<sup>34</sup>.*

The first mention of Christmas celebration is found in 336 A.D in the Roman calendar. When Catholicism became the official religion of the Romans, Christmas festival picked up a momentum. The artists painted the scenes of the nativity, the birth of Jesus. Today, Christmas is celebrated with pomp and gaiety in Darjeeling and Sikkim. Besides decorating the houses, the followers of Jesus sing Christmas carols. The Christmas carols are songs composed keeping in view the nativity scene. The carolers move from house to house, singing songs related to the birth of Christ. A star is also placed at a prominent place in the house or on the charismas tree.

The Catholic missionaries felt at home in Darjeeling and Sikkim, because of the suitable climate and ecological settings. They came in contact with ethnic groups in the locality. The missionaries devoted their whole life for the well being of the people. They learnt the local language and appreciated the religious practices. Thus the Catholic missionaries made Eastern Himalayas their home.

## References and End Notes

1. Sheik Ali (1978) *History: Its Theory and Method*. New Delhi: Macmillan India Limited, p.79.
2. H. H. Risley (1928) *The Gazetteer of Sikkim*. Delhi: Low Price Publications, p.1.
3. L. A. Waddell (1978), *Among the Himalayas*. Kathmandu. Ratna Pustak Bhandar, p.10.
4. H. H. Risley (1928) *The Gazetteer of Sikkim*. Delhi: Low Price Publications, p.40.

5. K. P. Tamsang (1983) *The Untold and Unknown Reality about the Lepchas*. Kalimpong: Lyangsong Tansang, p.1.
6. A. R. Foning (1987) *Lepcha My Vanishing Tribe*. New Delhi: Sterling Publishers Private Limited, p.18.
7. Rustomji (1987) *Sikkim: A Himalayan Tragedy*. New Delhi: Allied Publishers, p.3.
8. Guru Padma Sambhava passed through Sikkim in the eighth century A.D, on his way to Tibet. It is believed that Guru Padma Sambhava, the Lotus Born, brought Buddhism to Sikkim and Tibet. He is also known as Guru Rimpoche. A 75 feet high statue of Guru Padma Sambhava has been installed at Samdruptse near Namchi in 2004 A.D.
9. This is the oldest Monastery in Sikkim. It was built in 1701 A.D. It is situated on a lofty hill at an elevation of nearly 1000 feet above Yuksam.
10. H. H. Risley (1928) *The Gazetteer of Sikkim*. New Delhi: Low Price Publications, p.10-11.
11. The Treaty of Sagauli took place on 2<sup>nd</sup> December 1815. It was a treaty of peace between the East India Company and the Maharaja Bikram Shah, Rajah of Nepal. It established peace and firendship between British and Nepal.
12. The Treaty of Titalya took place on 10<sup>th</sup> February 1817. It was a treaty between the British Government and Raja of Sikkim. It has 10 articles. The treaty made Sikkim a mere Puppet in the hands of the British.
13. E. C. Dozey (1921) *A Concise History of the Darjeeling District Since 1835 with a Complete Itinerary of Tours in Sikkim and the Darjeeling District*. Reprinted, 1989, Varanasi: Jetsun Publishing House, p.79.
14. L. S. S. O'Malley (1907) *Bengal District Gazetteers: Darjeeling*. New Delhi: Logos Press, p.181-82.
15. Sonam B. Wangyal (2002) *Sikkim & Darjeeling Division & Deception*. Jaigaon: Dolma House, p.34.

16. Ibid, p.35

17. L. S. S. O'Malley (1907) *Bengal District Gazetteers. Darjeeling*. New Delhi: Logos Press, p.44.

18. H. H. Risley (1928) *The Gazetteer of Sikkim*. Delhi: Low Price Publications, p.1.

19. Geoffrey Gorer (1996) *The Lepchas of Sikkim*. New Delhi: Gyan Publishing House (Reprint), p.45.

20. Indira Awasty (1978) *Between Sikkim and Bhutan (The Lepchas and Bhutias of Pedong)* Delhi: B. R. Publishing Corporation, p.29.

21. A. R. Foning (1987) *Lepcha My Vanishing Tribe*. New Delhi: Sterling Publishers, 186-87.

22. L. S. S. O'Malley (1907) *Bengal District Gazetteers*. New Delhi: Logos Press, p.46.

23. A. R. Foning (1987) *Lepcha My Vanishing Tribe*. New Delhi: Sterling Publishers, p.281.

24. Ibid, p.282

25. Ibid, p.282

26. Cindy L. Perry (1997) *Nepali around the World*. Kathmandu: Ekta Books.

27. Shyam Nath (2004) *Panorama of North East India*. New Delhi: Author Press, p.198.

28. A. R. Foning (1987) *Lepcha My Vanishing Tribe*. New Delhi: Sterling Publishing Private Limited, p.79.

29. It is a unique festival celebrated in Sikkim. It is celebrated both by Lepchas and Bhutias.
30. Sharma S. K. & Usha Sharma (1998) *Social and Cultural Heritage of Sikkim and Bhutan*. New Delhi: Anmol Publications, p.18.
31. A. R. Foning (1987) *Lepcha My Vanishing Tribe*. New Delhi: Sterling Publishing Private Limited, p.88-89.
32. H. H. Risley (1928) *The Gazetteer of Sikkim*. Delhi: Low price Publications, p.42.
33. Foning, p.155.
34. The story of the birth of Jesus is found in the writings of Luke and Mathew. According to the stories, since there was no place for Jesus to be born, Mary gave birth to Jesus in a stable.

## CHAPTER - 5

### THE ADVENT OF CATHOLIC MISSIONARIES AND INTERACTION WITH LOCAL PEOPLE

#### 5.1 In Darjeeling Sadar

The Darjeeling town, planned by Lord Napier of the Royal Engineers, is located at an altitude of 7000 feet. It is nestled in the grandeur and beauty of the towering snow capped Himalayas. The land grant of Darjeeling was acquired from the Raja of Sikkim in 1835. The missionaries started to arrive in Darjeeling within a few years of its accession. The first Catholic missionaries to set their foot in this virgin land were the Loreto nuns who reached Darjeeling in 1846. Therefore, the year 1846 may be taken as the year of advent of Catholic missionaries in Darjeeling. The foregoing paragraphs highlight the early activities of the Catholic missionaries in Darjeeling Sadar.

##### 5.1.1 Loreto Convent School, Darjeeling

The Loreto sisters<sup>1</sup> came to India in 1841 at the invitation of Dr. Carew, the Archbishop of Calcutta. Within a few days of their arrival, a school for girls was opened at Middleton Row. Since the nuns were under the care of the Archbishop, he contemplated on sending the nuns to Darjeeling to open a school for the girls. The opportunity struck at the right time, when Judge R. J. Loughnan of Patna spoke of the beauty of Darjeeling and the health-providing air to Bishop Carew. Immediately the Archbishop requested the Loreto nuns to open a branch school of Loreto, Calcutta in Darjeeling. The plan was entrusted to a committee of lay gentlemen, Mr. William Moran, Mr. R. J. Loughnan and Captain Samler, with the task of finding a suitable piece of property.

The Archbishop's advertisement in Bengal Catholic Herald reads:

*"The want of schools for the education of their children, in a more salubrious climate than that of the plains of Bengal, has been deeply felt and lamented by parents residing in the province. At present, parents are obliged to send their children home for education, with great expense and danger, and thus deprive themselves for several years of the happiness of their society. Often times also, one of the parents has to accompany the children in order to watch over their welfare during the voyage and make satisfactory arrangements for their education at home. To remedy these grievous disadvantages, and secure all the benefits of an excellent climate and of education of the highest order, it is proposed to establish at Darjeeling branch school of the Calcutta Loreto House" (Bengal Catholic Herald, dated 15<sup>th</sup> April 1846:7) <sup>2</sup>.*

The Archbishop missioned Mother Teresa Mons and the party to set out their journey on 10<sup>th</sup> August 1846<sup>3</sup>. The journey was long and tedious, full of risks and adventures. They began the journey from Chandennagarr by boat and sailed to Daltonganj and from there to Kishanganj by 'Pinnacle', a small sailing boat. Then they traveled in *dandies* up to Pankhabari. They reached Pankhabari on 5<sup>th</sup> October 1846. After three days of their stay in Pankhabari, by following the Old Military Road, they reached their destination Darjeeling on 10<sup>th</sup> October 1846. (Mother Teresa Mons' letter to Archbishop Carew, dated 15<sup>th</sup> October 1846)<sup>4</sup>. They neither walked nor travelled in bullock carts. They were in a caravan of six palanquins carried by 74 bearers. It was an amazing scene for the people on their route. The entire route was thinly populated. Mother Teresa Mons mentions in her letter:

*"The cavalcade took the track towards Birch Hill, the population of Bhutia Bustee, Tibetans and Sherpas, followed to get a better view. The party included Mother Teresa Mons, Superiores, Mother Mary de Chantel Kelly, Fr. John McGirr, the chaplain, two novices and an orphan girl". (Teresa Mons' letter to Archbishop Carew in Calcutta, dated 15<sup>th</sup> October 1846)<sup>5</sup>.*

The Loreto team stayed in Snowy View on Birch Hill, a quiet and secluded place. Meanwhile, Mr. Loughnan and Fr. McGirr located a suitable site for the convent and school. The site was not on a hilltop but a little below

the hill, well adapted to their future educational ministry. Mother Comcille gives a description of the location:

*"The land which judge Loughnan bought was in three 'locations', the first including the site of the present Bishop's House and 'Sunny Bank', now St. Robert's High School. The second, being the site of the present convent and Caroline Villa. The third, the extensive convent garden. It was all one big property, for there was yet no Cart Road"* (Comcille 1968: 58)<sup>6</sup>.

After buying the plot for the building and the school, Fr. McGirr wrote to his Archbishop:

*"The nuns and pupils are delighted with every part of it; particularly as the playground attached to it is so extensive"* (Fr. McGirr's letter to his Archbishop dated 28<sup>th</sup> May, 1847)<sup>7</sup>.

The Catholic missionaries emphasize not only the intellectual growth but also physical development through games and sports. The first pupil was Miss Ryves. Later, she was joined by Miss Emma Moran and her brother as day scholars. (The School Admission Register)<sup>8</sup>.

Fr. McGirr brought three boys from Purnea for the boarding. Thus, the first Catholic educational institution started off in the Darjeeling hills with six students. (Fr. McGirr's Diary: entry on 8<sup>th</sup> February 1848)<sup>9</sup>.

The next party of nuns along with Bishop Hartman<sup>10</sup> reached Darjeeling on 24<sup>th</sup> April 1848, after a whole month's journey. The new nuns were Mother M. Joseph Hogan, Sr. Gabriel Doyle and two postulants. The sisters while teaching the girls and boys took care of the orphans in the convent campus<sup>11</sup>. Later the orphan girls were transferred to Entally. Mother Joseph, after her tour in Ireland and England gathered more missionaries for Darjeeling. On 29<sup>th</sup> September 1853, sister Mary Stanislaus Waters, Sister M. Aloysia Raleigh, Sister Mary Xaveria Martin, Sister M. Berchmans Dowd, Sister M. Ignatia, Sister Lawrence, M. Borgia Culkin, M. Claver Boyle and M. Johanna Casey and Miss Anthony arrived in Darjeeling (Convent Chronicle: entry on 29.9.1853)<sup>12</sup>. In 1867, there were

60 boarders and 15 little boys in the convent school (The school attendance register of 1867)<sup>13</sup>. The parents appreciated the education imparted by the Loreto sisters in Darjeeling. A short write-up in *Indo-European Correspondence* reads:

*"People are beginning at length to open their eyes to the fact that Catholic convents are, after all, the best place for female education in India, and that no others could hold a candle to them"* (*Indo-European Correspondence*, dated 13<sup>th</sup> January 1867:2)<sup>14</sup>.

Since the numbers in the boarding went up, foundation stone was laid for an annexure on 25<sup>th</sup> March 1886. The building was planned and erected by Mr. E. J. Moriarty<sup>15</sup>. The entire construction was complete in 1892. In the year 1903, a new concert hall was built. Mrs. Chapman who was a past pupil contributed a huge sum towards the construction of the hall<sup>16</sup>. A building for the training of nuns was started in 1904 in the convent premises<sup>17</sup>.

The Cambridge examinations were introduced in Darjeeling in 1905. The first three candidates appeared for the examination and were successful. The number of boarders grew and the peak was reached in 1917, the third year of the First World War. There were 211 students on the roll of whom 117 were boarders (School Records: Admission Register, 1917)<sup>18</sup>. The reason for the increase was the First World War and parents could not send their children to England. More buildings were added to the existing one, i.e. refectory, dressing room and a hospital. The hospital was inaugurated by Lord Lytton and Lady Lytton.

A report in *The Darjeeling Times* reads:

*"A large gathering of friends witnessed the opening of the new hospital in the Loreto Convent grounds by their Excellencies Lord and Lady Lytton, who graciously consented to give their names to the building"* (*The Darjeeling Times*, dated 27<sup>th</sup> October 1926)<sup>19</sup>.

Besides education, the Loreto sisters got involved in the medical care of the immigrant Nepalese. The Darjeeling correspondent of *Our Field* observes:

*"The work of the sisters in the busti is prospering. A small house has been turned into a dispensary, and regular visiting houses are observed". (Our Field, 1938: 244)<sup>20</sup>.*

The sisters initiated a housing project known as Jyothi Gram. They have built 62 houses for the urban poor in the convent premises. They have shown their love and concern to the locals through this act of charity.

### 5.1.2 Loreto College, Darjeeling

Loreto College was founded in 1961, at the request of Dr. B. C. Roy, then Chief Minister of West Bengal. The Chief Minister wished to have a women's college in the district. It was sponsored by the Government of West Bengal and placed under the management of Loreto nuns. The college was originally affiliated to the University of Calcutta. The affiliation was transferred to North Bengal University in 1962. The building known as Southfield, originally the hill residence of Sir Arun Mukherjee and subsequently requisitioned for government offices was placed at the disposal of the college authorities. The classes commenced on 1<sup>st</sup> August 1961. (*The College Chronicle*: entry on 1<sup>st</sup> August 1961)<sup>21</sup> The College offers courses in English, History, Geography, Education, Political Science, Economics and Nepali. An increase in enrolment over the years necessitated the provision of further accommodation, and an extensive building programme included auditorium, classrooms, and spacious library. Besides academics, the students are kept in touch with the poor. Mother Damien in a letter to her Provincial writes:

*"When the National Service Scheme was inaugurated by the Central Government, the Loreto College branch of the N.S.S. distinguished itself in service in and outside the Municipal area, with special emphasis on adult literacy, health, hygiene and care of the environment. Annual camps in remote rural districts gave student volunteers valuable insights into the needs of the poor and underprivileged, and provided valuable training in*

*studying and identifying causes underlying social problems and bringing these to the attention of relevant Government agencies. Women's Development projects have been a prominent feature of the social service programmes of the college over the years"* (Mother Damien's letter to her Provincial: dated, 03.04.2004)<sup>22</sup>.

### 5.1.3 St. Joseph's College, Darjeeling

The college, popularly known as North Point, is situated in the midst of pine trees by the side of the road, from Darjeeling to Lebong. The Catholics of Calcutta and Darjeeling repeatedly appealed to the Pope for a Catholic institution run by the Jesuit order in Darjeeling. In 1887, the Jesuits were sent to Darjeeling to take over the existing St. Joseph's School at Sunny Bank. While looking after the administration of the school the first headmaster Fr. Depelchin<sup>23</sup> searched for a bigger plot in Darjeeling. In 1888, Fr. Depelchin purchased nine acres of land from the Government of Bengal and eight acres of land from the Raja of Burdwan. The Viceroy Lord Dufferin was instrumental in transferring the Government land to the Jesuit Mission. The site for the projected college was on the extreme end of the Darjeeling Municipality. Fr. Truyan gives the reason for calling the college North Point. He writes:

*"It was on a spur, pointing to the North nearly at the limit of Darjeeling Municipality, and for this reason called North Point."* (Our Field 1938: 250)<sup>24</sup>.

The construction of the school was entrusted to a Jesuit brother, Eugene Rotsaert. Fr. John Whelan, the editor of the Centenary Souvenir reproduces the construction scene in the following words:

*"The construction was entrusted to Brother Eugene Rotsaert, who commenced with characteristic energy the leveling of the site, approximately 2,000,000 cubic feet of rock and soil had to be removed before building could begin and a force of some two thousand men were employed for the purpose"* (Whelan, 1988: 25)<sup>25</sup>.

At the completion of the construction, the school was officially blessed by Archbishop Goethals<sup>26</sup> in December 1890. However, Bro. Rotsaert was busy with the interim works. At last, the classes began on 18<sup>th</sup> February

1892 for the first time at North Point. (School admission Register: 1892)<sup>27</sup>. In the same year, the college had established a section for university students known as the Special Department<sup>28</sup>. The students excelled in academics and cricket year after year. In 1903, a new kitchen and bakery were added to the main building. In 1904, His Excellency, the Lt. Governor of Bengal, Sir Andrew Fraser, paid a visit to the college. The needs of assembly hall and modern laboratories were pointed out to him. Sir Andrew exhibited keen interest in the needs. Immediately, he expressed his willingness to subsidize both. Accordingly, work was immediately begun. In 1905 October, the hall was inaugurated with the name Fraser Hall<sup>29</sup>. The Rectors contributed their might in the development of the infra structure of the college. At the same time, the academic excellence was not neglected.

*"The year 1947 was very important in the history of North Point School. India became an independent, a sovereign nation. This momentous event was suitably welcomed at North Point. The tricolor flag was hoisted over the college at 8.00 a.m. with great ceremony. Best of all, for the boys, a week's holiday was granted" (Whelan 1998:43)*<sup>30</sup>.

In the case of St. Joseph's there was no crisis in the school during the changeover because the Jesuits had come here to work and die among the people whom they loved. Another reason is that St. Joseph's was never a British School. Its clientele was Anglo-Indians and middle class local inhabitants. Fr. John Whelan observes:

*"Indian middle-class, who had always been represented in the college and were still keenly interested in the kind of education it offered, began to send their sons to North Point in ever increasing numbers" (Whelan, 1998: 43)*<sup>31</sup>.

There was no break with the past but a smooth transition and a swift adaptation to new conditions.

In 1948, the University Department made its great leap forward. For the first time, women students were admitted into the college<sup>32</sup>. Land for the

new building had been purchased from Happy Valley Tea Estate. After negotiations with Calcutta University, B.A. syllabus was introduced. In 1949, there were 179 students of whom forty were working students attending evening classes<sup>33</sup>. As the years passed by, the growth in the number of students necessitated a more spacious campus. In 1953, the property and house known as Santosh had been acquired from the Raja of Burdwan. The property was three acres of land. It was hostel for university students for about a year. Now, the work began for a new hostel in 1954, just below Santosh house. The hostel was christened Xavier Hostel. In 1957, honours courses were introduced in English, Economics and Chemistry. Political Science Honours was added in 1964. The school department kept its students busy with sports and studies. The school acquired a new colour with more Indian students and Indian staff. In 1963, the sisters of St. Anne<sup>34</sup> arrived and rendered valuable service in the Primary Division and Infirmary.

1967 saw the work on the foundation of a new building below the hostel. Fr. Krull and Bro. Robin assisted in the construction of Campion Hall. The new building was ready by the end of 1970. The hall served as recreation room, examination hall and dining room with kitchen. There was a need for the physical development of the students. Therefore, in 1980 a gymnasium was built and named Lievens Building in memory of Fr. Constant Lievens, the apostle of Chotanagpur<sup>35</sup>. In the University department, a new commerce department was inaugurated in 1982. It was called Stanford Hall<sup>36</sup>. Major addition to the school department is the Primary wing. In order to accommodate more and more locals into the school, the sections of the classes are increased to A, B and C. The University department offers B.A., B.Sc., B.Com, B.B.A., B.C.A., B.A. Mass Communication, B.Sc. Computer Science, B.Sc. Microbiology, Journalism, Eco-tourism Management, Industrial Microbiology, Functional English, Organic Farming, Banking and Management.

#### 5.1.4 The Immaculate Conception Catholic Mission, Darjeeling

The Parochial register reveals that the first baptism in Darjeeling took place twenty-four days after the arrival of Catholic missionaries in Darjeeling. Ms. Agnes Margaret was baptized by Fr. John McGirr on November 3<sup>rd</sup>, 1846. (Church Records: Baptism register)<sup>37</sup>. The baptism date marks the introduction of Catholic Church into Eastern Himalayas. An Englishman writing in the Bengal Catholic Herald remarks on the progress of religion in Darjeeling in the following words:

*"Our little oratory continues to be attended on Sundays by Protestant ladies and gentlemen of this station, which upon all occasions appear much edified. The progress is due to Fr. Persico's preaching and his endearing disposition" (Bengal Catholic Herald, 1<sup>st</sup> August 1883:3) <sup>38</sup>.*

Sunday Services were conducted in the chapel of Loreto convent until 1884. The first stone for a public place of worship was laid on 19<sup>th</sup> May 1884 near St. Joseph's Seminary, Sunny Bank, by the Capuchin fathers. The fathers of the seminary conducted the church services and taught in the seminary. The Jesuits, who arrived in Darjeeling to replace the Capuchins, not only took over the school, but also shifted the school to North Point. The transfer of the school from Sunny Bank to North Point made Archbishop Goethals build a presbytery in 1891. The presbytery was the residence for the priests who looked after the Catholic faithful of Darjeeling and a Health Centre for the sick priests. The house was named Archbishop's House<sup>39</sup> in order to distinguish it from other protestant denominations. In 1892 Archbishop laid the foundation of the church of Immaculate Conception. The construction was supervised by Bro. Eugene Rotsaert. It is 113 feet by 28 feet with oratories on both sides of the sanctuary. The stained glass windows light up the interior of the church. The Catholic community grew in number during the Pastoral care of Belgian Jesuits. It was Fr. Alphonse Scharlaeken, a Belgian Jesuit who took keen interest in the Lepcha tribe. Scharlaeken in his letter writes:

*"The Lepchas with whom I associate daily are of good natured and gifted aborigines"* (Fr. Scharlaeken's letter to his superior in Calcutta, dated, 12.04.1906)<sup>40</sup>.

He learnt both Lepcha and Nepali languages. He prepared Catechism in Lepcha script. He was instrumental in attracting Nepalese to Catholic faith. Fr. Scharlaeken found caste system among the Nepalese as a hurdle for their unity (Fr. Scharlaeken's letter to his Superior in Calcutta, dated 12.04.1906)<sup>41</sup>. Fr. Louis Bodson went around the villages meeting people and preaching faith to them. He was always accompanied by his catechist<sup>42</sup>. The people welcomed Father into their midst to open schools. But the local authorities were against opening schools by the Catholic missionaries. After sixty years of the labour of Belgian Jesuits, the Catholic mission was handed over to the Canadian Jesuits in 1947<sup>43</sup>. Fr. John Prendergast was the first Canadian Jesuit to be installed as the Parish Priest of Immaculate Conception Church, Darjeeling. He was installed on 30<sup>th</sup> March 1947 (Church Record: *Church Chronicle*)<sup>44</sup>. Fr. John during his tenure as the spiritual leader organized St. Aloysius Club for the spiritual formation of the local boys. He also organized Little Flower Unit for the ladies. In 1954, the Parish was handed over to Fr. Eric Benjamin<sup>45</sup>. Since, he is a local Catholic missionary he had the advantage of knowing the local language. Ever since, the spiritual leadership of the church is in the hands of Indian, especially local Catholic priests.

#### **5.1.5 Sacred Heart Church, Singamari, North Point**

The beginning of the church can be traced to the missionary zeal of Fr. Joseph Ford, a Belgian Jesuit. As soon as he came to St. Joseph's College, North Point in 1895, he pondered over creating a Catholic community around the college. For a Catholic community in view, Fr. Ford recruited employees from the school run by Jesuits at Kurseong. In 1898, a church, Sacred Heart was made for the local Catholics. Fr. Ford in his letter writes:

*"In three years, fifty Catholics had been grouped around the college. A chapel, the Sacred Heart of Jesus, was built for them and was blessed in 1898 (Fr. Joseph Ford's letter to his Superior at Calcutta: dated 20.6.1898)<sup>46</sup>.*

The rector of the college was in-charge of the local Catholic population. The rector assigned his priests for Sunday services in the church of Sacred Heart. On special occasions, like 'All Soul's Day'<sup>47</sup>, 'Corpus Christi Day'<sup>48</sup>, the Catholics of Singamari joined the town parish. All baptisms took place in the town parish until 1951. A glance at the Baptism register reveals that the first baptism was on 15.07.1951 of Rudolf Subba by Fr. Jack Coffey, SJ (Church records: Baptism register)<sup>49</sup>. In 1955, autonomy was given to Sacred Heart Church, Singamari, with Fr. Coffey as the first Parish Priest. Ever since, the Jesuits of Darjeeling Province look after the spiritual and material needs of the faithful.

In the socio-economic field, Fr. Burns<sup>50</sup> established Frymal village and Navin Gram within the purview of Singamari Parish. After the landslide in 1969, many families lost their houses. The Catholic missionaries could not close their eyes towards the anxiety of the insecurity of the basic need of human beings; i.e shelter. Fr. Burns accommodated the families on a plot bought by him. The village has two names; the first name is Edgar village, named after the founder of the village. The second name is Frymal village, named after the benefactor of the village. However, the area is known as Frymal Village.

In the medical field, the infirmarian of St. Joseph's College toured the villages around the college to take care of the patients. Bro. Adolph Buysse, a Flemish spent fifty years in Darjeeling since 1915. He went to the villages and towns on horseback. He was affectionately called 'Doctor Saheb'. The editor of the *News Letter of Calcutta Jesuits* records:

*"There was not a house on the hill where he had not gone" (Calcutta Jesuit News Letter, January 1965)<sup>51</sup>.*

Bro. Eric Rudum assisted Bro. Quinn, a Canadian brother, in the school dispensary. The visiting hour for boys was from 9.00 a.m. to 10.00 a.m. After closing the infirmary, they visited houses in the village in search of patients to be nursed. Since Rudum is a local resident, he could accompany Bro. Quinn to each and every house in the village. (Interview with Br. Eric on 10.11.2004)<sup>52</sup>.

#### 5.1.6 Bethany School, Darjeeling

The sisters of St. Joseph's of Cluny used to visit Darjeeling in summer in order to recoup their health after strenuous toil in the heat of Chandan Nagar. They holidayed at Loreto Convent (*Convent Chronicle*: entry 10.05.1902)<sup>53</sup>. In 1903, Sr. M. Rosalia was donated 'Claremont' villa by an Irish woman as holiday villa for sisters. Thus, the Cluny sisters had a home of their own in Darjeeling. The sisters frequented Darjeeling every summer. In 1948, with the admission of women in St. Joseph's College, the Cluny sisters were requested to care for ladies. On accepting the request, Sr. Marie Theres, Sr. Michael Padiyara and Mother Celsus Brady arrived in Darjeeling on 24<sup>th</sup> February 1956 (*Convent Chronicle*: entry on 24.02.1956)<sup>54</sup>. The first boarders were Ms. Purna Kumary Pradhan, Ganden Gay and two girls from Thailand (School record: Admission register)<sup>55</sup>. The house was meant for student sisters too. Sr. Helen D'Cruz, Sr. Margaret Rai, Sr. Dominic Savio, Sr. Sophy, Sr. Theophan and Sr. Blanch started going to College in July 1956. It was at this time, Sr. Gerard P. recounts:

*"The owner of the little school Clifton Hall had died. His wife and children sold the school building to the sisters to be used as their convent" (Interview with Sr. Gerard P. on 15.01.2004)<sup>56</sup>.*

The nuns moved to Clifton Hall. The local residents requested the nuns to open a school for the boys and girls of Darjeeling. Therefore, the Cluny

nuns initiated the Bethany Primary School in Darjeeling. In 1963, Bethany Primary School was affiliated to the Anglo-Indian Schools. This is the only Primary School recognized by the Board of Anglo-Indian Schools and receives Government Dearness Allowance for the staff. It has been recognized up to class five.

There are altogether 575 students on the roll (School record: admission record)<sup>57</sup>. After the completion of the primary education, students are absorbed into various high schools of Darjeeling.

#### 5.1.7 St. Robert's Higher Secondary School, Darjeeling

The school is situated above Loreto Convent. In the year 1931, the authorities of Jesuit Order had decided to open a school for the local children of town. It was also decided that it would be a Nepali medium school. Fr. Eelen gives a report in *Our Field*:

*"Nepali would be the first language, Hindi or Sanskrit the secondary"*  
(*Our Field*: May - June 1932:235)<sup>58</sup>.

St. Roberts had a humble beginning. Fr. Ruwet recollects in *Our Field*:

*"First, it was at 'Falcon House' on the Mall, near Governor's Palace. The inauguration was on 5<sup>th</sup> February. The attendance register shows that in March there were 169 students present out of 199"* (*Our Field*, 17<sup>th</sup> March 1933:156)<sup>59</sup>.

Though it was originally started for the students of town, the pupils came from Darjeeling, Lebung, Ghum and Singamari. It is a Higher Secondary School with 1,281 boys<sup>60</sup> (as of 2006).

#### 5.1.8 Salesian College Mission, Sonada

The Salesians of Don Bosco reached Woodcot, Kurseong, for the first time on 13<sup>th</sup> April 1936<sup>61</sup>, with a view to establishing a formation house in Darjeeling hills. After a year of stay at Sepoydhura, the Salesians went down to Bandel, Calcutta. Again, after a year, the Salesians began their

search for a suitable place in Darjeeling hills. After a thorough search, the Salesians acquired Sonada Brewery. The first party of Salesians with the aim of permanent settlement in the Eastern Himalayas left Calcutta in April 1936. Fr. Nicholas Lo Groi gives a description of the first batch:

*"On 1<sup>st</sup> April the students of philosophy leave Bandel and board the Darjeeling train for Siliguri. Fr. Gultierrez, their Rector, leads the group to hand over the clerics to Fr. Pianazzi, their new rector. The traveling group is made up of Fr. Guttierrez, Fr. Paviotti, Bro. Balocco, co-assistant of the Philosophers and 18 students" (Lo Groi, 2003 : 193)<sup>62</sup>.*

The party boarded the Darjeeling Himalayan Rail at Siliguri and alighted at Sonada. The house chronicler records:

*"After a most slow and tiresome journey we arrive at the Brewery but the train does not stop. However, as it slows a little, Rev. Fr. Gutierrez alights and the new rector, Fr. Pianazzi comes up cheered by everybody. We arrive at sonada at 8.00 p.m. After leaving our beddings in the villa, we walk down to the Brewery where we are welcomed by Rev. Fr. Ferrais, Bro. Castelli and Bro. Michele. After tea, spiritual reading and supper we go up to St. Theresa's to sleep" (House Chronicle: 02.04.1938)<sup>63</sup>.*

The regular classes commenced on 16<sup>th</sup> May for the philosophers and theologians. The life at Salesian College includes academics, music, games, picnics, and manual work inside and outside the house and above all, the young men live together as one commune. Besides ecclesiastical studies, the students were directed to learn a formal degree course. The college was affiliated to Calcutta University on 4<sup>th</sup> September 1948 for B.A. in English, Alternative English, Latin, English and History. A motto was chosen as a guiding star for the students: "*Flamma Ardens et Luchens*" which means let the light shine. The affiliation from Calcutta University was transferred to North Bengal University in 1962. More courses were added, like Economics, Education and Computer Science. Though the college was originally started for the intellectual pursuit of the Salesians, the courses were made available for the local students since 2000 A. D. The college also offers UG and PG Courses of North Bengal University through the Distance Education wing of NBU.

In 1979, Fr. Jellici, SDB an Italian Catholic priest looked into the economic development of the people. He insisted on his Catholics to open a bank account. He advised them to deposit rupees 5/- per month. He used to take the people and make them open the bank account at Indian Bank, Darjeeling. He sponsors the study of 1000 children from KG up to Degree level in Darjeeling and Sikkim. (Interview with Fr. Jellici on 02.02.2004)<sup>64</sup>.

### 5.1.9 St. Michael's School, Darjeeling

It is located on Darjeeling-Jorethang road, just below St. Joseph's School, North Point. It is a co-educational school affiliated to the West Bengal Board of Secondary Education. It is placed under the management of the nuns of St. Joseph's of Cluny.

It was started as a primary school in 1925 by Fr. Michael Donough to provide education for the children of the employees of St. Joseph's College. J. Arimont reports in *Our Field*:

*"Fr. McDonough has opened a school for native boys in the bustee dependent on St. Joseph's. Catholics and non-Catholics are admitted"* (*Our Field*, 1925 April: 6)<sup>65</sup>.

The school is christened after its founder Fr. Micheal. The students grew in number. By the end of the first decade, there were 70 boys in the upper primary in 1935 (School record: attendance register)<sup>66</sup>. St. Michael's School was recognized as a Junior High School on 23<sup>rd</sup> February 1979. In 1981, standard IX was started with the permission from the West Bengal Board of Secondary Education Department. It was in 1984 when the first batch of Madhyamik graduated from the school. The sisters of St. Joseph's of Cluny took over the management of the school in 1982 from the Jesuits. Sr. Marie Berchmans, SJC was the first Cluny Sister to take over the management of the institution. She initiated Computer Centre, Library, Gymnasium and a new wing for the Higher Secondary Section. The

Higher Secondary Section was inaugurated in 1999 at the request of Mr. Subhash Ghising, Chairman of Darjeeling Gorkha Hill Council. In 2001, August, St. Michael's School got its recognition for National Open School. The first batch of 15 students, were sent up for the class X National Open School Examination in April 2002. Now, there are 1,085 students, both boys and girls (School record: Attendance Register, 2006)<sup>67</sup>.

#### 5.1.10 Hayden Hall, Darjeeling

It is situated on Laden La Road. It is a Center for Community Development and Social Service. There are 23 female weavers who weave handbags, shoulder bags and carpets. Hayden hall supplies all the wool/threads and the loom. During the training period, each trainee is given Rupees 5/-, 1 kg of rice, 50 gram of oil and lunch daily from the Hall. Once the training is over, the task of carpet weaving is given to an individual on contract. An individual may earn about six thousand rupees per month. The purpose of the weaving centre is to uplift women from below poverty level.

The credit union of Hayden Hall is a boon to the poor. There are 3,000 members at present. Each member has to deposit Rs 20/- compulsorily every month. A passbook is maintained by the Hall. A member is permitted to draw loan for education, agriculture and housing projects. The members will have to return the loan by Rs. 105/- every month. The loan interest is 5% per annum.

The sewing section caters to the aspiring female tailors. There are 14 machines at the hall. Mrs. Parvati is the trainer and four hundred and twenty five girls have undergone training under her supervision during the past 25 years.

The women in town find it difficult to go out for labour work due to their children. Therefore, a crèche has been maintained at the Hall. The working women can leave their children at Hayden Hall by 9.00am. The children are taken care of by a nurse. The mothers can collect their children by 4.30 pm. Children above the age of 3 are taught in the nursery by a trained teacher.

Sr. Anne is a trained nurse and looks after Mother Child Health programmes. There are 550 mothers and 528 children on the roll. The nun conducts awareness programmes, twice a month for mothers. A periodical check-up is done for the pregnant women at Hayden Hall. The X-ray department is at the disposal of Sr. Anne for testing if mothers are infected by T.B. (Field notes: dated: 03.02.2004).

#### **5.1.11 St. Mary's Catholic Mission, Kainjalia**

The mission is situated in Bijan Bari block of Darjeeling Sadar Sub-division. The students of St. Mary's College, Kurseong often visited Sandakphu. Therefore, the Catholic missionaries were familiar with the area. Fr. David Jagaroyan, a Tamil, but associated with Darjeeling Jesuits since 1966, visited a Protestant Limbu family. A long association between Fr. Jagaroyan and the family made them accept Catholicism on 1<sup>st</sup> July 1984 (Church records: Baptism Register)<sup>69</sup>. Daniel Loksom, the President of Parish Pastoral Council says, "Through this Catholic family, the Catholic faith has spread in Bijan Bari, in spite of strong opposition from Protestants and Hindus." (Interview with Daniel Loksom on 20.2.2004)<sup>70</sup>. Sr. Mukti, SND, a nurse and Sr. Sreeja, SND, a social worker entered Bijan Bari block to be with the local inhabitants. Rose Lima says, "The sisters adopted non-formal education as a means to reach out to people". (Interview with Rose Lima on 20.02.2004)<sup>71</sup>. The nuns visited families and inquired about the well-being of each member. Sr. Sreeja organized self-employment programmes for women. Besides this, with the assistance of

Block Development Officer, she organized socio-economic developmental programmes, in agriculture and animal husbandry. Sr. Sreeja with the help of Fr. Cherian Nampelli helped the local people in marketing *isqush*<sup>72</sup>, *kutchio*<sup>73</sup> and ginger in Siliguri and Patna. Bro. Nick<sup>74</sup> supplied fruit plants like guava, peaches, pears and apples to the local inhabitants for plantation in home gardens. He also gave them piglets, imparted the technique of making composite manure and installed smokeless oven in the houses of the people.

In the medical field, Sr. Mukti interacted with people in the areas of hygiene, malnutrition, mother and childcare and various sicknesses. Sr. Mukti administered medicines to the patients. The complicated cases were sent to hospitals in Darjeeling and Siliguri. She also arranged appointments with the doctors for those patients who had never visited towns like Siliguri or Darjeeling. The sisters have opened dispensaries in Kainjalia, Sumbuck and Rimbick (Interview with Soloman on 20.2.2004)<sup>75</sup>. At present, the sisters run three dispensaries and three schools in Bijan Bari Block. Fr. Cherian Nampelli is the animator for spiritual and socio-economic development of the people. The ethnic composition of Catholics at Kainjalia is as follows:

**Table 5.1 Community-wise Break up of Catholics at Kainjalia**

Community	Number
Loksom	32
Rai	27
Thamang	13
Sherpa	12
Pradhan	08
Total	92

Source: Church Records

### 5.1.12 St. Mary's Catholic Mission, Singla, Lepcha Busty

The Catholic mission is situated on the route from Darjeeling to Jorethang by road. It is located near Singla Tea Garden factory. The Catholic mission includes a co-educational school, church for worship, presbytery and a convent.

Fr. Charles Mukhia and Fr. Elias Pinto visited Lepcha busty, on an exploratory missionary trip in 1970. The inhabitants of Lepcha busty used to travel through Singamari. They often heard choir songs while passing by the church. They also noticed the gathering of large number of people at the church. The curiosity of the people arose and Fr. Charles Mukhia was invited to Lepcha Busty. As a result of the interaction, one resident of the village, Mr. Prem Kumar Subba, his mother, wife and two children became Catholics in 1991. Prem was instrumental in inviting the Catholic missionaries to Lepcha busty and Singla tea gardens (Interview with Fr. Charles Mukhia on 2.3.2004)<sup>76</sup>. The priest-in-charge of Sacred Heart Church made regular visits to Lepcha Busty. The sisters of the congregation of Jesus reached Singla-Lepcha Busty region on 22<sup>nd</sup> April 1993 (*Convent Chronicle*: entry on 22.6.1993)<sup>77</sup>. The pioneer sisters, Sr. Amalia Kokkat and Sr. Shoba lived in the house of the first Catholic, Mr. Prem Kumar Subba.

The interaction between the Catholic missionaries and the local people was primarily in the area of education. The sisters started UKG on 22<sup>nd</sup> April 1993 in the house of Mr. Prem Kumar Subba. As the years passed by, the number of children grew in the house. The space was inadequate to accommodate the tea garden children. It was at this time that the authorities of Singla Tea Garden donated a piece of land to the sisters to start a school for the children of tea garden labourers. Thus, the sisters started St. Mary's School. It is a co-educational school up to class 10,

affiliated to the Secondary Board of Education of West Bengal. There are 242 students in the school at present (School record: Attendance)<sup>78</sup>.

In the field of medical care, trained nurses like Sr. Shobha and Sr. Consolata took care of the health of the people. Patients were not taken to hospital before the arrival of the Catholic missionaries for fear of death on the way. People felt that it was better for a person to die at home rather than on the way. The sisters took initiative to transport the patients either to Siliguri or Darjeeling for treatment. According to Sr. Amalia, when Prem's sister-in-law fell ill, everyone in the house thought that she was going to die. But, Sr. Amalia insisted on taking her to the Planters' hospital, Darjeeling. After a few days of treatment, there was considerable improvement in the health of the patient. "After recovery, she became a Catholic, in response to Jesus' healing power on her" (interview with Sr. Amalia on 6.4.2004)<sup>79</sup>.

In the field of evangelization, Sr. Lidiya, a charismatic nun conducted prayers in the houses of local people. The sister visited each and every house in Lepcha Busty and Singla area. Her contact with the people was excellent and resulted in the growth of Catholic population in the region.

Now, there are 47 Catholic families comprising various ethnic Nepali communities. The growth in number necessitated the need of a place of worship. Therefore, Fr. Joseph Pappadil, the priest-in-charge of Lepcha Busty and Singla built a church and got it inaugurated on 30<sup>th</sup> April, 2004<sup>80</sup>.

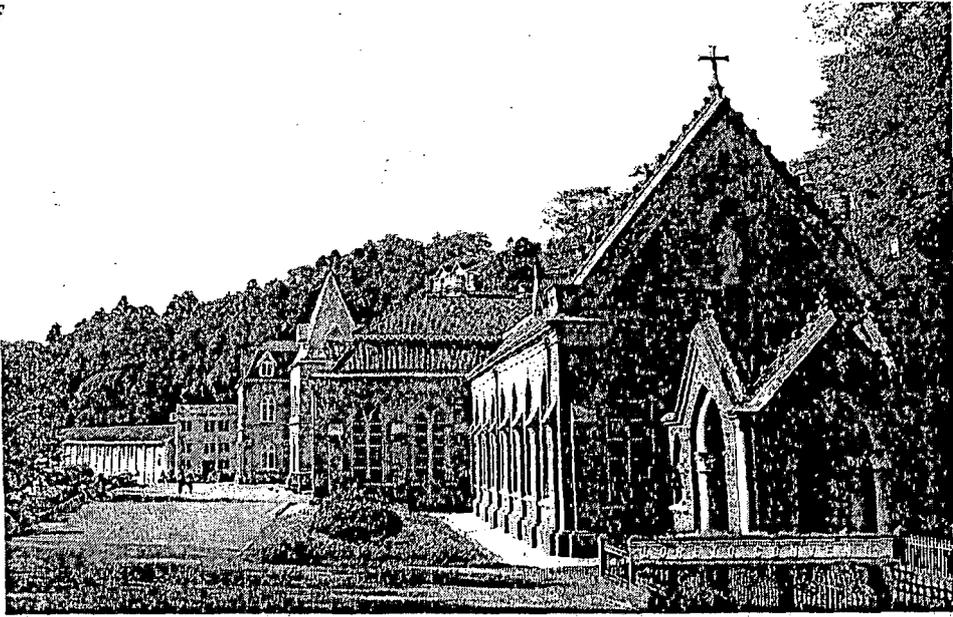


Plate 1. Loreto Convent School Darjeeling (1846).



Plate 2. St. Joseph's School, Darjeeling, built in 1888 by the Belgian Missionaries



Plate 3. Bishop Stephen Lepcha, the present pastor of the Catholics of Darjeeling and Sikkim Himalayas, resides in this house.

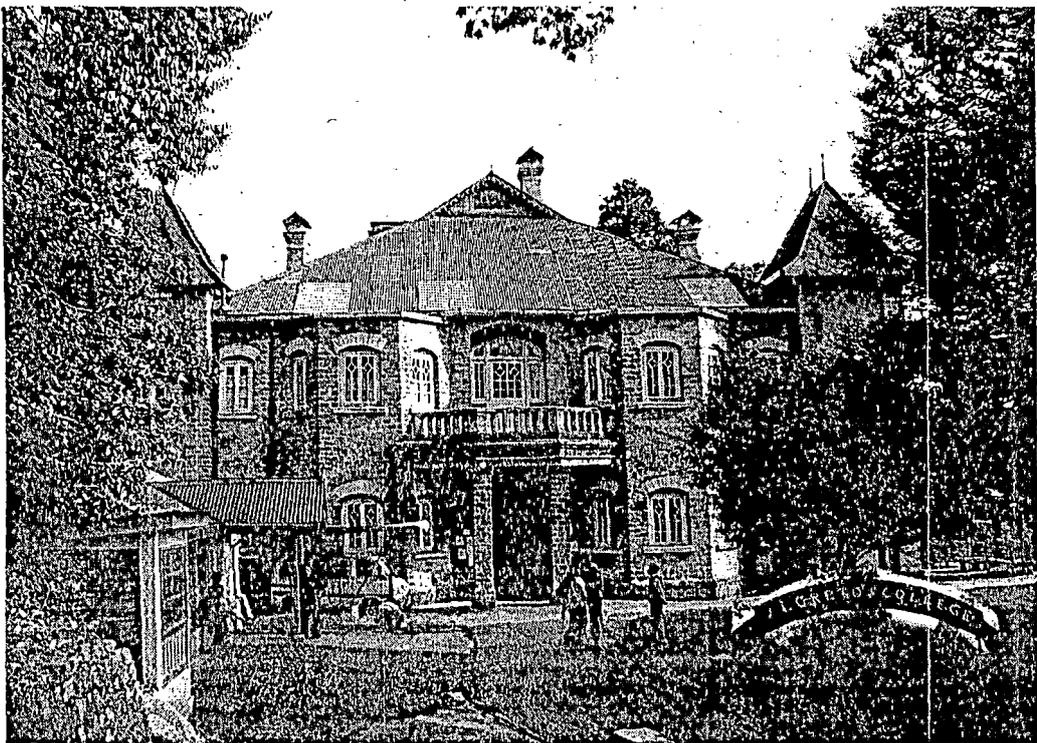


Plate 4. Loreto College for women managed by the Loreto nuns

## 5.2 In Kalimpong Sub-division

Kalimpong is a hill town nestled in the lower Himalayas in the Darjeeling district of West Bengal. It is located on a ridge connecting two hills, Deolo hill and Durpin hill. The average elevation of the area is 4,100 feet. After the Anglo-Bhutan War in 1865 Kalimpong rose to prominence. After signing the treaty of Sinchula with Bhutan, Kalimpong was absorbed in to the Sadar sub-division of Darjeeling district. Later in 1916, Kalimpong was made a separate sub-division with Kalimpong town as its head quarters. The British intended to develop a hill station in Kalimpong as an alternative to Darjeeling.

The majority of population in Kalimpong is ethnic Nepali, who migrated to Kalimpong in search of job when it was still under British rule. The ethnic groups include Lepchas, Bhutias, Sherpas, Rais, Yolmos, Damais, Kamis and Limbus.

The British were attracted to Kalimpong because of its proximity to Tibet. They wanted to promote trade with Tibet. At the same time, the Catholic missionaries wanted to make use of the trade route to reach Tibet.

In 1846, Pope Gregory XVI handed over the Southern Tibet Mission<sup>81</sup> to the fathers of 'Mission Etrangeres de Paris' (MEP)<sup>82</sup>. The French Society was already working in the French colonies at Hong Kong and Pondicherry. The entry of Catholic missionaries into Kalimpong sub-division stems from the attempt of the missionaries to enter Tibet<sup>83</sup>. Having failed an entry into Tibet in 1882, Fr. Desgodins<sup>84</sup> and Fr. Henry Mussot<sup>85</sup> anchored their mission at Pedong, a small town on the trade route, which ran through it from Tibet to Kalimpong. There are two reasons for choosing Pedong as a mission station. First of all, British government did not want any hostility between Catholics and Protestants in British India. Since Kalimpong was already allotted to the Scottish

missionaries, Pedong was given to Catholic missionaries. The second reason was ecclesiastical. Since South Tibet mission was under the jurisdiction of Missions Etrangères de Paris, the fathers hoped to follow the mule track<sup>86</sup> from Pedong to Lhasa. Meanwhile, the Fathers initiated humanitarian works in Pedong area that spread to the nearby villages.

### 5.2.1 Sacred Heart Church, Pedong

Pedong is situated at an altitude of 5100 feet above the sea level on Kalimpong-Lhasa route. It is twenty-eight kilometers away from Kalimpong and located near the confluence of Murdung Khola and Rishi Khola. The locale is perched on a hill from which the table land of Tibet could be viewed<sup>87</sup>. Pedong falls in Algarah block. It has both Panchayat and Post Office.

The Pioneer French Fathers, Fr. Desgodins and Fr. Mussot arrived at Pedong on 11<sup>th</sup> November, 1882 and camped at pedong (Fr.Desgodins' letter to his superior in France, dated 12.11.1882)<sup>88</sup>. Mr. Wace, the Deputy Commissioner of Darjeeling had granted the fathers three acres of land<sup>89</sup>. After clearing the forest the fathers established a Catholic mission at Pedong. Fr. Hervagault and Fr. Desgodins baptized first Bhutia christians of Pedong on 24<sup>th</sup> December 1885 (Church records: Baptism register)<sup>90</sup>. After three years, in February 1885, a school was established for the Bhutia children of Pedong<sup>91</sup>. In 1887 there were ten children in the school (School record: Attendance register)<sup>92</sup>.

Fr. Desgodins in his report in the news bulletin writes about the ethnic composition of Pedong:

*"The Nepalese were not permitted to reside in Pedong. The area was reserved for Bhutias and Lepchas. The missionaries found Four hundred Bhutia families in Pedong Valley and Lepcha hamlets at Tendrabong and Kashyong" (Missions Catholique 1884 : 488)<sup>93</sup>.*

After the British expedition to Tibet in 1888-1889<sup>94</sup> the British found the Nepalese faithful as porters and labourers. It was the British who opened Pedong to the Nepalese. Fr. Desgodins wrote to his superior in France:

*"Since the Nepalese as porters and labourers had been most helpful to the British army, the British declared Pedong Valley open to the Nepalese from 1889 onwards"* (Fr. Desgodins letter to his Superior dated 05.12.1890)<sup>95</sup>.

Thus, Pedong became a multi-ethnic community. Since there was lack of medical facilities, people of all communities were dying premature in large numbers. Even the limited and periodical medical help by the missionaries was not enough. To be able to extend medical help to all the people of the area, Fr. Jules Douenel saw the necessity of building a small hospital. He purchased a small plot of land above the presbytery and built quarters for the patients. Each patient had a self-contained flat in order to avoid quarrel with each other. He completed the hospital in 1898. After two years, Fr. Jules Douenel<sup>96</sup> paid his attention to another need of the people around. Apart from the sick and the infirm, there were some old people and disabled who needed a house to live in. In order to meet the need he took up the construction of Homes for the aged and disabled, close to his presbytery. The homes were just a cluster of a few houses where the aged and disabled people of either sex were kept separately and were fully supported by the mission.

### **5.2.2 Vijaya Rani Girja, Maria Busty**

Maria Busty is situated in the lap of Ruchela Peak, which is the tri-junction of Sikkim, Bhutan and Kalimpong sub-division of Darjeeling. The hill is opposite to Pedong. Mudung River divides Pedong and Maria Busty ridges. Fr. Hervagault<sup>97</sup>, the founder of the village, gave the name Maria Busty<sup>98</sup> to the new establishment. Maria Busty means the village, which is dedicated to Mary, mother of Jesus<sup>99</sup>. Fr. Hervagault and Fr. Saleur<sup>100</sup> offered their service to the British during the expedition against Tibet in

1888. They served the British army as chaplains to Irish Catholic soldiers. After the expedition the British decided to reward the French Priests. Fr. Desgodins wrote to the British authorities that he could not accept money. However, he could accept land for the mission. Fr. Desgodins informed his Superior:

*"Thus, on 2<sup>nd</sup> February, I wrote to the government so that they give us a big plot of jungle where we could establish a Christian village with our grown up orphans and a few converts"* (Fr. Desgodins' letter to his Superior, dated 22.12.1891)<sup>101</sup>.

The government was pleased to give the land to the French missionaries. In another letter to his Superior, Fr. Desgodins mentions *"the governor of Bengal has given us 225 hectares of forest"* (Fr. Desgodins letter to his Superior, dated 30.03.1891)<sup>102</sup>. All the trees were given to the fathers free of cost. The Catholics were permitted to live in this village. The Village *Mandal* was to be chosen by the superior of Catholic mission. The tax was fixed for four annas per acre (*Missions Catholique de Pedong 1891: 221-276*)<sup>103</sup>.

Once the formalities of the transfer of land was over Fr. Hervagault left Pedong on 15<sup>th</sup> October 1891 (*Church Chronicle: Entry on 15.10.1891*)<sup>104</sup>. Hervagault writes: *"I have taken one dozen of my newly baptized Catholics for the new place"* (Fr. Hervagault's letter to his superior, dated, 10.12.1891)<sup>105</sup>.

He described his first few days in a letter to his Superior:

*"The jungle was so thick that it was impossible on the first day to find a place sufficient for pitching a tent. The new comers had to spend their first night under the trees. Twelve families started clearing the forest and made the place habitable. By the end of November, we had built twelve huts and a chapel"* (Fr. Hervagault's letter to his superior dated 10.12.1891)<sup>106</sup>.

The first baptism was on 1<sup>st</sup> November 1891 of Djeni Gurung by Fr. Hervagault. She was given the name Jeanne in French. (*Church Records: Baptism register*)<sup>107</sup>. The summit of the hill had been leveled by the

people. The timber and bricks were prepared. Fr. Hervagault made a brick-oven to mould the bricks for the church. He designed the church for 400 people, 64 feet by 34 feet. Fr. Hervagault chose an appropriate site for the church. He wrote in his diary "I have chosen a place from where it could be seen from all around." (Fr. Hervagault's diary: Entry on 11.09.1892)<sup>108</sup>. Fr. Hervagault started a school in February 1893 for the children of Catholic families. He wrote to his superior in the following words:

*"In our school, classes begin and end with the singing of Canticles in Latin, French, Nepali, Hindi or Bhutia"* (Fr. Hervagault's letter to his Superior, dated 10.06.1893)<sup>109</sup>.

In 1910, Fr. Hervagault carved a niche for a grotto in a huge rock, a little below the church. It took several weeks for the children of the boarding and the faithful to dig a path over the cliff and level sufficient space in front of the grotto. A statue of Our Lady of Lourdes was brought from France and installed in the niche carved by Fr. Hervagault.

The population of Maria Busty comprised three ethnic groups - Nepalese, Lepchas and Bhutias. The first one dozen Christians who shifted from Pedong to Maria Busty with Fr. Hervagault were Nepalese. The pioneer settlers brought their relatives to Maria Busty. When the news reached Darjeeling that land was freely available at Maria Busty, a few Nepalese migrated to Maria Busty. In 1920, Fr. Hervagault wrote to his superior mentioning the growth of Catholics in his mission.

*"We are around 200 Christians now, who have come, nobody knows from where: although we have never spoken to these people, newly arrived from Nepal, they want to become Christians. That reminds us that we are nothing. God's grace is everything"* (Fr. Hervagault's letter to his superior dated 02.06.1920)<sup>110</sup>.

The next ethnic group that became Catholic affiliated to the church of Maria Busty was the Lepcha. Nine Lepcha families from Dukka

approached Fr. Hervagault for baptism. Being so many, 46 in number, they felt strong enough to remain faithful to Catholicism (Church Records: Baptism register)<sup>111</sup>. Though Dukka was four kilometers away from Maria Busty, the Catholics attended Mass every Sunday in the Vijaya Rani Church. Fathers visited the Lepcha houses and taught the people catechism.

Fr. Hervagault had learnt Tibetan language before arriving in India. After spending few years in Pedong and Maria Busty, he brushed up his Tibetan language. The news Bulletin of the French Fathers of Foreign Mission reports:

*"Fr. Hervagault also baptized a good number of Bhutia children of Kagey. As he spoke Bhutia language as fluently as Nepali, he had established a good relation with them, whom at times, he used to help with some money" (Missions Catholique de Pedong, 1916:456)<sup>112</sup>.*

In the medical field, Fr. Hervagault went around treating the patients. Fr. Desgodins wrote in his letter "Fr. Hervagault carried some medicine with him during his house visits" (Fr. Desgodins' letter to his superior, dated 23.11.1990)<sup>113</sup>. Wherever he met a sick person, Fr. Hervagault administered some medicine. At present, the health care programmes are being continued by the sisters of St. Joseph's of Cluny at Maria Busty. A trained nun runs a dispensary in this remote area.

In Maria Busty, Fr. Hervagault paid much attention to the education of the children. He started a boarding school, where poor students were kept. Gradually, he admitted day scholars. Thus, St. Joseph's Primary School came into existence. He was instrumental in establishing primary schools at Kagey and Lingsey.

In the agricultural field, Fr. Hervagault experimented with a community system of farming like the German Jesuits did in South America (Awasty

1978: 22)<sup>114</sup>. The farming was on co-operative basis. Fr. Hervagault introduced tea in Maria Busty<sup>115</sup>. Later, Fr. Brahier started a vegetable co-operative society. People from Kagey, Lingsey, Dukka and Maria Busty sold vegetables to the co-operative society. Fr. Brahier transported the vegetables to Kalimpong on his horse for sale. After sale, Fr. Brahier distributed the money to the farmers (Interview with Mr. Joseph Bhutia on 07.08.2005)<sup>116</sup>.

Fr. Brahier, while looking after the Lepchas of Changsing, noticed the plight of Lepchas who faced difficulties due to lack of good seeds for cultivation. Therefore, paddy seeds were supplied to the Lepchas. This scheme was called Co-operative of Paddy Seeds<sup>117</sup>.

Sr. Mere Paul, a French Catholic nun reached Maria Busty on 18<sup>th</sup> February 1957 and opened a dispensary (Dispensary record:18.02.1957)<sup>118</sup>. The Nepalese from all castes approached mother Paul for medicine. The locals christened her 'Doctorni ama'<sup>119</sup>.

### **5.2.3 St. Bernadette Catholic Mission, Gorubathan**

The Catholic Church is situated by the side of the road from Kalimpong to Gorubathan through Lava. Gorubathan is a plateau where cattle trade took place between Bhutan, Nepal, Sikkim and West Bengal. (Interview with William Phipon on 05.04.2004)<sup>120</sup>.

In the year 1897, Fr. Hervagault undertook a missionary trip to Bhutan border. He landed up in a Lepcha village called Gorubathan. He was welcomed by the people. Since most of the Lepchas were Protestants, he could not establish a mission there. Two years later, Fr. Hervagault and Fr. Moriniaux <sup>121</sup> went to Gorubathan to keep in touch with the Lepchas. The Fathers from Maria Busty and Pedong maintained their winter visits to Gorubathan.

Fr. Benjamin Stolkey <sup>122</sup> visited Gorubathan from Maria Busty during the illness of Fr. Hervagault. Since he spoke Lepcha fluently, he could converse with Protestant Lepchas. The real break-through occurred after the conversion of Mr. G. T. Sitling<sup>123</sup> from Protestantism to Catholicism. Mr. Sitling's relatives accepted Catholicism as their new faith. The first baptism was of Maria Lepcha on 12<sup>th</sup> December 1931 by Fr. Benjamin at Gorubathan Presbytery (Church records: Baptism Register)<sup>124</sup>. Stolkey used Gorubathan as a transit house in order to reach out to Todey and Nimbong. At present there are altogether 31 Catholic families in Gorubathan (Field Note: 05.04.2004)<sup>125</sup>. The present Church was built by Fr. Abraham Kandathinkara and the Presbytery by Fr. Rocky D'Souza.

The sisters of the Daughters of the Cross reached Gorubathan in 2002. Bishop Eric Benjamin bought two acres of land from Robert Lepcha, a Catholic and accommodated the nuns there. The nuns look after the welfare of the womenfolk of Gorubathan.

In the field of medical care, it was Fr. Eigenmann<sup>126</sup> who treated the Lepcha patients of Gorubathan. He brought medicines from Switzerland. He also prepared medicines and administered to the patients. Fr. Eigenmann consulted two books for the treatment of patients. The first one is '*An L'usage des Missionaries des Coloniacex*'. The second one is '*Guide Medical African*'. These books are preserved in the Franco-Swiss museum<sup>127</sup> at Pedong. Fr. Eigenmann prepared medicines himself. A weighing machine which was used to mix the right proportion of various chemicals is preserved at the Franco-Swiss Museum, Pedong.

In the educational field, the Swiss and Indian missionaries assisted the children to get good education in St. George High School, Pedong. Presently, Fr. Edward Sangnes, a Lepcha priest takes care of the spiritual

and material needs of all the people of Gorubathan. The Lepchas assemble in the church on Sundays and worship Jesus by participating in the Holy Mass.

#### 5.2.4 St. Nicholas Catholic Mission, Todey

Todey is situated in the hill section of Gorubathan under Kalimpong subdivision. It is cut off from Kalimpong by a mountain ridge descending southwest from Ruchela of Neora valley. It is also separated from Bhutan by the De-Chu or Jaldhaka River. Todey can be reached from Siliguri through Coronation Bridge via Chalsa and Jaldhaka.

In 1897, Fr. Hervagault lamented the migration of Nepalese from Nepal to Bhutan border. He expected them to settle in Maria Busty. Fr. Hervagault wrote:

*"Most of these people from Nepal go to Bhutan, not to our place. Our land is so small that it has been filled up very quickly with these migrants who so easily become Christians"* (Fr. Hervagault's letter to his superior, dated 27.03.1897)<sup>128</sup>.

Fr. Hervagault made a discovery trip to Bhutan border. He trekked from Maria Busty to Ruchela Peak, then, descended to Bhutan border. He found a large number of Nepalese settled near the border. (Fr. Hervagault's diary: Entry on 19.09.1900)<sup>129</sup>. During his second visit to Todey, he passed through a Lepcha hamlet at Gorubathan. The British government did not allow Fr. Hervagault to establish a mission at Todey due to the protest by the Protestants. However, Fathers from Maria Busty maintained their annual visits to Todey. The fruit of the visits of French Fathers was reaped by Fr. Robert Eigenmann, a Swiss, in 1947. Mr. Joseph Sitling from Darjeeling had gone to his maternal aunt's house at Todey. It was at this time, Fr. Eigenmann visited this area from Gorubathan. Mr. Joseph, being a Catholic welcomed Fr. Eigenmann. Since the missionary had sufficient knowledge in medicine, he treated the patients. As a result

of the healing ministry, five families of Rai ethnic community accepted Catholicism (Interview with Mr. Joseph Sitling on 2.5.2004)<sup>130</sup>.

Fr. Eigenmann felt the need of educating the children of the area. Therefore, a primary school was established at Tangta, five kilometers away from Today. Mr. Joseph Sitling was appointed the first headmaster of the school. Fr. Eigenmann constructed a thatched house and lived in Tangta for six years. In 1960, Fr. Leonard Molomoo, the first Lepcha priest along with a nurse Agnes did commendable service in medical care. Later, The Sisters of St. Joseph's of Cluny, Sr. Susan and Sr. Michaelle reached Today on 10<sup>th</sup> June 1994 to initiate educational and health programmes. Now, Fr. David Lepcha looks after the spiritual and material welfare of the people of Today. The Sisters of St. Joseph's of Cluny run both the Primary school and dispensary.

#### 5.2.5 St. Joseph's the Worker Church, Git-Dubling

The Catholic mission is situated halfway between Algarah and Lava. According to a local Catholic resident Mr. Buddha Lepcha, there were two villages in the past, Git and Dubling, with separate *Mandals*. When the *Mandal* of Git died, the *Mandal* of Dubling was asked to look after both villages. Thus, two villages came under one village council and were put together as Git-Dubling. The place is also known as Budhabare since there is weekly market on every Wednesday. The area falls under Git-Dubling Police Station (Interview with Mr. Budha Lepcha on 07.05.2004)<sup>131</sup>.

In 1899, Fr. Durel, a French Catholic missionary from Maria Busty penetrated into this Lepcha dominated village. He spent some time at Nok, a hamlet in the vicinity. A new Catholic managed to get a plot of land for the missionary. Fr. Durel constructed a house for himself. Unfortunately, the Protestants filed a complaint stating that a Catholic

missionary had intruded into their territory. The British Government ordered the missionary to leave Nok on 4<sup>th</sup> December 1899. Fr. Durel went back to Maria Busty. Almost 36 years later in 1935, Fr. Gratuze set up a mission campus at Git-Dubling. The first baptism in the church of St. Joseph the Worker was on 27<sup>th</sup> October 1935 of Raphael Lepcha by Fr. Gratuze (Church records: Baptism register)<sup>132</sup>. A presbytery was established in 1936. In the same year a school was also established. The Lepcha children were the beneficiaries of the school. Jeanne Francoise <sup>133</sup>, a German nun was the first woman missionary to set foot at Git-Dubling. She reached Git-Dabbling on 22<sup>nd</sup> April 1949. Since she was a nurse, she set up a dispensary in the convent. Regarding her travel from St. Joseph's Convent School, Kalimpong to Git-Dabbling, she writes:

*"I traveled in a jeep up to Relli river. Then I crossed the suspension bridge. I climbed slowly upon the gentle Tibetan pony. Again, after several hours of climbing, I reached a magnificent forest, which in a humid season swarms with leeches. Behold at last - Git, my home"* (Sr. Jeanne's letter to Mother General in Paris, France, dated 25.04.1949)<sup>134</sup>.

The Sisters of the St. Joseph's of Cluny took over the administration of school in 1950. The present church was constructed under the supervision of Fr. Augustine Schyrr <sup>135</sup> in 1967. The church is in the shape of a Cross. Fr. Thuler painted the pictures on the wall behind the altar. A plaque on the Grotto reads: "In memory of Fr. Schyrr, our Parish Priest".

Fr. Augustine Schyrr's contribution in the field of dental care is commendable. His specialty was in the extraction of tooth. His dental kit is preserved in the Franco-Swiss Museum at Pedong (*The Telegraph*, Thursday 13.01.2006)<sup>136</sup>. The people of all castes and creeds approached Sr. Emma<sup>137</sup> with requests to attend to complicated delivery cases at Git-Dabbling. Sister, trusting in the healing power of Jesus, attended delivery cases and saved the lives of patients. Now, the Sisters of the St. Joseph's of

Cluny run the High School and look after the dispensary. Fr. Joachim Sada, a Lepcha priest looks after the spiritual needs of his Rong folk.

#### 5.2.6 St. Peter's Catholic Mission, Munsong

The mission campus is situated by the road from Rangpo to Kalimpong. The distance is 17 kilometres from Kalimpong. The area is covered with cinchona plantation. L. S. S. O'Malley in his *Bengal District Gazetteers: Darjeeling* gives a short description of Munsong and cinchona plantation.

*"In 1899 a fresh extension of about 900 acres – since extended still further to about 7,000 acres – was commenced in the Damsong forest block, situated about 10 miles north-east of Kalimpong, near the junction of the Rangpo and Teesta rivers on the borders of Sikkim. In this new block, which is known as the Munsong Division, there are at present about 500 acres under cinchona Ledgeriana, with about 1,200,000 plants. (O'Malley 1907: 124)<sup>138</sup>.*

Fr. Rene Singh, priest-in-charge of Sacred Heart Church, Pedong befriended the manager of the cinchona plantation at Munsong. The manager permitted Fr. Rene to tour in his garden and establish contact with the labourers. Fr. Rene conducted a missionary tour in the cinchona garden (Interview with Fr. Rene Singon 01.06.2004)<sup>139</sup>. Fr. Martin Rey<sup>140</sup>, successor to Fr. Rene in the Sacred Heart Church, Pedong visited Munsong and Kashyong gardens. Fr. Rey sent Dr. Oliva Rai to Munsong to look after the Health care of the garden labourers. The regular visits of Catholic missionaries to the garden resulted in baptism. The first baptism of Vinod Gurung by Fr. John K. Bingham was registered on 5<sup>th</sup> March 1995. Baptisms of the previous years were registered at Sacred Heart Church, Pedong.

As the number of Catholics increased, Fr. Rey started celebrating Holy Mass in the families. Fr. Rey was given a plot of land by the plantation authorities to construct a church. A beautiful church was constructed in 1983. Fr. John Bingham<sup>141</sup>, an American Jesuit was the first resident priest

at Munsong. He stayed at Munsong for two years, looking after the spiritual needs of the people. Besides his pastoral work, he got involved in the health care programmes of the locals. He assisted the sick to get into good hospitals in Siliguri.

The status of women in Munsong improved with the arrival of Sr. Emilia Lakra, Sr. Anastasia Billung and Sr. Marie Therese of Filles de la Croix, on 26<sup>th</sup> January 1995. The Sisters conduct tailoring programmes for rural women. They visit each family in the cinchona plantation and organize self-help groups for the socio-economic development of the women.

**Table 5.2. Community-wise Break up of Catholics at Munsong**

Community	Number
Tamang	52
Sherpa	31
Gurung	30
Rai	15
Lepcha	10
Ghimirey	10
Thapa	8
Subba	4
Khawas	3
Bhutias	3
Pradhan	2
Total	168

Source: Church records

The Catholic population at Munsong grew from a handful to 168 during the last one decade (from 5<sup>th</sup> March 1995 to 5<sup>th</sup> March, 2005). From the above table, it is clear that the Tamang Buddhists have embraced Catholicism more than others. The main reason for the people to accept

Catholicism was the belief that "baptism brings physical healing" (The diary of Fr. Rene Singh: Entry on 03.11.1992)<sup>142</sup>.

At present, Fr. Fulgence Xaxa administers the Sacraments to his flock. The Sisters visit houses and look after the welfare of the people.

### 5.2.7 St. Joseph's Convent School, Kalimpong

In the year 1919, Fr. Jules Douenel of the Foreign Mission Society of Paris, learnt that Kalimpong was open to residential area. Without wasting time, he went to Chandennagar with a request to the Cluny sisters. In the request letter Fr. Douenel writes:

*"I invite you to establish a Holiday Home at Kalimpong that could later on become a house of education"* (Fr. Douenel's letter to Mother Ursula, dated 16.03.1920)<sup>143</sup>.

Since the sisters agreed to start a holiday home, Fr. Douenel approached the Sub-Divisional Officer (SDO) for a plot of land for the sisters. The SDO granted 1.85 acres of land to the sisters. The land was adjacent to the site chosen by Fr. Douenel for his residence. The SDO in his letter writes:

*"The site is a nice one, just below a plot chosen by Fr. Douenel and above the cart-road, with a good view"* (SDO's letter to Sr. Ursula dated 23.07.1920)<sup>144</sup>.

The construction started immediately. Sr. Ursula bore the expenses and Fr. Douenel supervised the construction. By the middle of May the convent was almost completed. The Convent chronicler records:

*"During the hot summer of 1921 the sisters came and spent a pleasant few days to regain their strength and become acquainted with friendly people."* (House Chronicle: Entry on 26.07.1921)<sup>145</sup>.

The British Catholics of Kalimpong requested the nuns to open a school for girls. The request was forwarded to the SDO by the sisters. The SDO was pleased with the request and granted the sisters "one acre of land free for a playground" (SDO's letter to Sr. Ursula dated 03.07.1923)<sup>146</sup>. The

Deputy Commissioner wrote a letter to the sisters, mentioning "You are allowed free use of public water" (Deputy Commissioner's letter to Sr. Ursula, dated 12.02.1925)<sup>147</sup>.

After the completion of groundwork for a school, on 26<sup>th</sup> May 1926 the Cluny sisters along with two staff and three children alighted at Gielle Khola Railway Terminal. Sr. Marie Therese describes the journey from Siliguri to Kalimpong in the following words:

*"We boarded another train (a very small one) to reach Kalimpong road station. The train passed through deep forests for some time and then entered the mountains. We got our first glimpse of the river, 'Teesta' between the high mountains. It seemed that the smart little train was taking a malicious pleasure in making us pass above the precipices. It razed the edge so much that nobody could put a foot on the ground, at last it slipped more into the mountains and then suddenly stopped. A bridge was being repaired and it was impossible for the train to pass by. In this country people do not get embarrassed due to inconveniences caused to the passengers. All the passengers were requested to get down from the train and cross the river on foot. We were busy in our compartments under a heap of packets, small and large. All were taken down in disorder. A number of coolies took them and through a narrow footpath we descended down to the river. Thank God!, the water was not deep, nobody lost balance on the bridge improvised with bamboos and stones. On the other bank a train waited for us. Our reservation charts were put up. Two wooden benches were allowed on the van and we packed in. None of our parcels was lost. Our heavy trunks were carried across the river on the backs of coolies. I would never have believed that a man could be so strong. I was amazed to see the amount of goods being carried by the men and women on their backs. The goods were held on each porter's back with a rope passing below the goods and then through the forehead. The entire load was supported by the head and the small of the back. These short people are gifted with extraordinary physical strength. It is said that a woman carries an entire piano on her back! They are called Bhutias and they speak Bengali, Hindustani or Nepali. The women are covered with huge necklaces, large saucers of copper hang from their ears and on the legs, chains of convicts. The coolies are clothed in rags. At about half past eleven we reached the Kalimpong Road station, where the disciple of good Father Douinel handed us this welcome message from Father" (Sr. Marie Therese' letter to Mother General in Paris dated 04.06.1926)<sup>148</sup>.*

The reputation of St. Joseph's Convent School spread rapidly far and wide. In 1929, there were children of Royal families of Sikkim and Bhutan

(*Convent Chronicle*: Entry 03.03.1929)<sup>149</sup>. The Inspector of European Schools was so happy with sisters that permanent recognition was granted to the school as Secondary School.

### 5.2.8 St. Theresa's Church, Kalimpong

In June 1924 Fr. Jules Douenel arrived at Kalimpong to work with the Sisters and build a Catholic church in Kalimpong. He stayed in a simple hut and had his meals in the convent. Later he chose the land for the church and began the presbytery. According to *Convent Chronicle*, "There were ten Catholics, all were from Maria Busty and worked at Dr. Graham's Homes" (*Convent Chronicle*: Entry on 06.06.1927)<sup>150</sup>. In 1931 Mr. Gyan Tshering Sitling, the most popular and prominent pastor of the Scottish Presbyterian Church decided to become a Catholic along with his relatives. According to Baptism Register, Fr. Gianora baptized 68 persons from Protestantism to Catholicism. (Church Records: Baptism register)<sup>151</sup>. He bought a piece of land from Santosh Sing Bhutia and a plot for cemetery, playground and a bigger presbytery. Fr. Peter Ranger was appointed Parish Priest in 1937, with Mr. Joseph Bhutia as Catechist. Fr. Jerome Singh was instrumental in the construction of a Pastoral Centre, called Pushpika near the church. Sisters of St. Joseph's of Cluny regularly visit house in Kalimpong.

Fr. Jules saw the need of printing Catechetical books and installed printing press, which was known as Ong Press. The following books were printed at Ong Press:

1. The four Nepali Gospels
2. The Acts of the Apostles
3. The Stories of the Old and New Testament
4. A Nepali Catechism
5. A Nepali Prayer Book

Fr. Andre Butty<sup>152</sup> was sent to Pedong to assist Fr. Schyrr who was in charge of the orphanage. He was always worried about the food of his orphans. In order to find a solution to the financial burden, Fr. Butty bought two cows and began to prepare cheese. He learnt the technique of making cheese from Dr. Graham's Homes and Fr. Eigenmann. Since there weren't enough places to keep cows, oxen and pigs, the Dairy Farm was shifted from Pedong to Kalimpong in 1947. He established his farm on the land bought by Fr. Gianora. One dozen orphans followed Fr. Butty to Kalimpong. Fr. Butty, with the help of his orphans and co-workers, prepared cheese, chocolates, lollypops and curds. He inaugurated a small industrial school to train the dropouts of St. Augustine's School in shoe making, tailoring and carpentry. Doma Tamang<sup>153</sup> who worked with Fr. Butty for 27 years describes the campus as follows:

*"There were fifteen cows in 1949. There was also a Piggery Farm with 67 pigs, a fruit orchard and vegetable gardens"* (Interview with Doma Tamang on 11.06.2004)<sup>154</sup>.

The beneficiaries were the local unemployed people. Fr. Butty not only employed the people, but also imparted non-formal education to illiterate men and women. He took up housing scheme for his labourers. He built twenty-five houses known as 'Pachis Dhurey'. Though the farm had to be closed down in 1987 after Fr. Butty's retirement, the labourers continue to make cheese in their own houses.

Fr. Edouard Gressot founded Shanti Nagar (Town of Peace) in 1985, for the urban poor of Kalimpong. He built seventy-five houses for the handicapped and sick.

### **5.2.9 St. Michael's Catholic Mission, Sangsay**

The Catholic Mission of Sangsay is situated fourteen kilometers away from Kalimpong. The valley of Sangsay can be viewed from Deolo. According to Norden Tsering Lepcha, the etymology of Sangsay is found

in Lepcha language. 'Sungse' means see all over the place. Therefore, Sangsay means the spur from which one can see all around. Kalimpong, Teesta river and Southern part of Sikkim could be viewed from Sangsay (Interview with Norden Tsering Lepcha on 06.06.2004)<sup>155</sup>.

The first Catholic missionary to descend into Sangsay valley was Fr. Gaston Gratuze, a French missionary. He penetrated into this Lepcha village as an educationist. By realizing the need of education in the village, John Lepcha, a teacher from Pedong was sent to Sangsay to start a school. The school flourished in Sangsay. Fr. Gratuze occasionally visited Sangsay. When the Swiss fathers took over the Pedong mission, Fr. Schyrr and Fr. Butty frequented Sangsay to look after the educational needs of people. They also noticed that the patients could not reach the hospital on time due to poor transport network. Therefore, in 1952, Fr. Gex Collet and Sr. Ann Mary, a nurse visited each house to nurse the sick. As gratitude towards the Catholic missionaries for their care for the ravine folk, five Lepcha families embraced Catholicism.

The first five Catholic families attended Sunday services in Mirik near Algara. They stayed in Mirik during the days proceeding Easter Sunday. Fr. Pittet, after witnessing the depth of the faith of Catholics, permitted them to construct a small chapel in the land donated by a Lepcha family in 1961.

The priests from the Diocese of Darjeeling took care of the people in their material, educational, medical and spiritual needs. The Sisters of the Charity of Nazareth reached Sangsay on 22<sup>nd</sup> November 1986 (*Convent Chronicle*: entry on 22.11.1986)<sup>156</sup>. Regarding the involvement of sisters in medical care, Fr. Samuel Lepcha writes:

*"Sr. Maria Palathingel along with three paramedics is busy taking care of sick people. She makes timely house visits under M.C.H. programme"* (Reported by Fr. Samuel Lepcha in *Tea Leaves*, Vol.6, No.: 4, 1988)<sup>157</sup>.

Now, the Sisters of the Charity of Nazareth look after the school and dispensary. Fr. Rocky D'Souza is instrumental in maintaining the religio-social services for the people of Sangsay.

#### 5.2.10 Christ the King Church, Algarah-Mirik

Algarah is situated half way between Kalimpong and Pedong while Mirik is on the way from Algarah to Lava. Algarah means an iron rod to which an animal is tied. In Lepcha, 'Mirik' means a burning place. According to Joseph Lepcha, people in Algarah used to watch wild fire in the forest, opposite to Algarah. Therefore, people in Algarah referred to that region as 'Mirik' (Interview with Joseph Lepcha on 20.06.2004)<sup>158</sup>:

Fr. Gratuze, a French missionary from Pedong used to travel on foot through Mirik to Peming to visit Catholic families. Since a relative of a Lepcha Catholic resided in Mirik, Fr. Gratuze took rest in the house. Therefore, Fr. Gratuze was the first Catholic missionary to pass through the Lepcha hamlets of Mirik. On the other hand, Fr. Peter Ranger<sup>159</sup> often passed through Algarah, a small market, en route to Gorubathan. His eldest brother had a cottage in the bazaar, known as John's Lodge. Fr. Ranger's frequent visits to his brother put him in touch with local people. He started a small Catholic mission station in one of his brother's rooms. Seven Catholic families in Algarah are the fruits of the labour of Fr. Peter Ranger. It was at this time, Michael Lepcha<sup>160</sup> who combined in himself both the functions of Lama and Bongthing discussed with his wife about becoming Catholic. In 1949, Mr. Michael went to Kalimpong to meet Fr. Gressot. The Swiss missionary was delighted to meet an aspirant to Catholicism. At the invitation of Mr. Michael, Fr. Gressot went to Mirik and promised a school, if land was donated. According to Joseph Lepcha,

Rozar Lama and Doma Lepcha who were in charge of the Gumpa agreed to give a plot of land to the Catholic missionaries. Sukhman Rai, the *Mandal* made the legal process faster for the transaction of the land. Fr. Gressot built a school at Mirik in 1951 (Interview with Joseph Lepcha on 20.06.2004)<sup>161</sup>. In the following year in 1952, Fr. Gressot supervised the construction of the church and the presbytery. The first baptism, registered in Mirik's register is of Celestina Lama on 10<sup>th</sup> April 1953, by Fr. Gressot. (Church Records: Baptism register)<sup>162</sup>.

At present (2006) the diocese of Darjeeling looks after the mission. Bro. Xavier Rai is the headmaster of the school. Meanwhile, Fr. Michael Lepcha (Jr.) organizes the church activities in Mirik.

Fr. Pittet, during his stay at Mirik, translated the Missal and Rituals from Latin to Nepali. He composed Nepali prayer books as per the decree of Vatican II on worship.

### **5.2.11 St. Margaret Mary Catholic Mission, Borbot-Nimbong**

The Catholic mission is situated on the route from Kalimpong to Bagrakot through Lava. Fr. Gratuze, a French missionary from Pedong on his way to Pemling used to halt at Nimbong in 1932. He visited a few Lepcha families at Pemling who had relatives in Pedong. About thirty-six years later, in the year 1968, Fr. Eigenmann along with Joseph Sitling, undertook a missionary expedition. They landed in Nimbong, the stronghold of Protestants. Since the Protestants opposed the presence of a Catholic missionary, Fr. Eigenmann retreated to Borbot where he administered medicines to the sick. The medical care of Father won the hearts of people and he was allowed to reside at Borbot, two kilometers away from Nimbong. He visited his patients once a month. The patients who recovered from their illness embraced the faith of the missionary. Thereafter, Fr. Charles Mukhia bought ten acres of land and constructed a

chapel with residence. The Lepchas who earlier professed Buddhism and Nepalese who practiced Hinduism formed the Catholic community at Nimbong-Borbot.

Fr. Victor Khawas, besides evangelization work, encouraged the people to cultivate ginger in their fields. He gave the people meals, and made them plant *amliso*<sup>163</sup> and fruit trees in their fields. He insisted on terraced cultivation in Nimbong-Borbot area.

Nowadays, Fr. Waltar Crasta organizes the Church activities. At the same time, the Sisters of St. Joseph's of Cluny run the Primary School and dispensary. Sr. Marie Pierre, a nurse at Nimbong-Borbot, applies all her medical skills to treat the patients. Though she is an allopathic nurse, she administers ayurvedic medicine to her patients.

#### 5.2.12 St. Augustine's School, Kalimpong

The Second World War had disastrous effects on nations and people. The fear of imminent attacks had gripped the people of Bengal, particularly Calcutta. The people fled to safer places and the institutions were closed. The Catholic parents not knowing what to do with the education of their children sought the help of Fr. Benjamin Stolke whose relatives were living in Calcutta. He started coaching classes for the Catholic children who took shelter in Kalimpong. Fr. Paul Thurler<sup>164</sup> assisted Fr. Stolke to conduct coaching classes in one of the rooms of the presbytery. The coaching classes led to formal classes and St. Augustine's School was born. As the years passed by, the number of students increased in the school. Therefore, the school was shifted to the land bought by Fr. Gianora. In 1945, St. Augustine's School was shifted to the new locale. The tireless efforts of the Swiss missionaries brought up the school.

Fr. E. Gressot, on behalf of his congregation, thought of establishing St. Augustine's School firmly. He brought his brother Philip, an architect, in 1964 to build St. Augustine's School complex. Fr. Martin Rey supervised the construction of the school, though Mr. Poddar was the contractor. The Swiss fathers looked after the boarding and the school until 1978. Thereafter, the administration was passed on to Indian Catholic missionaries.

### **5.2.13 St. Maurice's Catholic Mission, Suruk**

Suruk is a remote area near Samthar in Kalimpong Sub-division. It falls in Suruk-Samthar and Yangmakum Gram Panchayat. In January 1952, Fr. G. Rouiller<sup>165</sup> opened a mission among the predominantly Buddhist Lepchas. He was assisted by Victor Khawas, a teacher from Pedong. According to Asing Joseph Lepcha, Mr. G. T. Sitling had visited his relatives in Suruk and advised them to become Catholics. Fr. Benjamin Stolke, with his Lepcha Bible, had preached the gospel to the Lepchas (Interview with Asing Joseph Lepcha on 27.06.2004)<sup>166</sup>. When Fr. Rouiller, accompanied by Victor Khawas reached Suruk, the ground was already prepared for the sowing of Catholic faith by Fr. Stolke. Fr. Rouiller celebrated the Mass in Latin in the courtyard of Kancha Lepcha's house. Fr. Victor explained to Kancha's family the significance of Mass. In the midst of opposition, Kancha Lepcha became Paul Kancha Lepcha. His name was registered in the Baptism Register on 07.06.1952 (Church Records: Baptism register)<sup>167</sup>. Since Fr. Rouiller was a good carpenter, a wooden presbytery with a chapel was constructed.

Fr. Victor Khawas and Fr. Rouiller opened a Primary School in 1952 in order to remove the illiteracy of the Lepchas. Besides a regular school, classes were conducted in the evenings for the working people. Now, the children can pursue their studies up to class twelve in Suruk.

In the medical field, the Sisters of St. Joseph's of Cluny have removed the superstitious practices of the people. After recovery from illness, the people abandon the articles used by witch doctors. The dispensary chronicler writes:

*"The people have surrendered their magical items to Catholic Missionaries. Now, one of the rooms in the dispensary has become a sort of a museum of witchcraft emblems, tambourines, strings of serpent's vertebrae, human bones, monkey's heads, jackal's jaw bones, whiskers and tongues of tigers" (Dispensary Chronicle: Entry on 16.4.1955)<sup>168</sup>.*

Besides evangelization work, Fr. Rouiller improved the road transportation for the people of Suruk. For ages, the villagers used to be isolated during monsoon because of swollen rivers. The people's activities remained paralyzed for months due to lack of communication. Fr. G. Rouiller, knowing the difficulties of the people, constructed 75 meter long bridge over Samthar and Relli rivers. The suspension bridge, although made of wood, bamboo and iron cables was a great boon to local people.

The people of Suruk had no long-term planning regarding agriculture. Fr. Rouiller introduced scientific ways of cultivating vegetables. He also encouraged the people to plant fruit trees and plantains. He encouraged them to use organic manure for the cultivation of vegetables.

Fr. Rouiller, with the help of Fr. Brahier started Samthar Agricultural and Monitory Co-oprative (SAMCO) in order to help the socio-economic growth of Suruk and the entire region. They acquired 50 acres of forestland at Shepkhola from the government of West Bengal. Tractors and sawing machines were imported from Switzerland. With the help of the Swiss Government, a rope way was built over Teesta at 27<sup>th</sup> mile in September 1966. They also started animal husbandry. The West Bengal

Government was so pleased with Swiss Catholic missionaries that Fr. Rouiller and Fr. Brahier were given Indian citizenship.

#### 5.2.14 St. Peter the Apostle Catholic Mission, Tanyang

Tanyang is situated on the route from Kalimpong to Samthar, through Relli Bridge. According to John Lenus Lepcha, the etymology of Tanyang can be traced in Lepcha tradition. The word 'thu' means lake and 'nyang' means up to the brim but not overflowing. Therefore, the meaning is the place where the lakes are about to overflow but not flowing (Interview with John Lenus Lepcha on 04.07.2004)<sup>169</sup>.

Fr. J. M. Brahier, on his journey from Git-Dabling to Suruk, was encountered by two individuals at Samthar. One of them was a woman who invited him to Tanyang to start a mission station. The other person was Mr. Tencho Simick, a Protestant catechist of Tanyang. Since there was schism in the community, the catechist did not want the break away group to pick up momentum. Therefore, Mr. Simick requested Brahier to make the Protestants Catholics. Father stayed in the house of Mr. Lakshuman Lepcha who had become a Catholic. Later, Fr. Brahier bought a small plot of land from Lagay Lepcha, and constructed a presbytery with a provisional chapel. The first baptism was of Mrs. Motik Lepcha on 17.08.1952 at Tanyang by Fr. Brahier. (Church Records: Baptism registers)<sup>170</sup>.

Fr. Brahier felt the need of educating the Lepchas. Therefore, he converted father's residence into a school. He taught in the school from 6.00 a.m. to 10 a.m. Fr. Brahier brought Canicius Lepcha and Alexius Lepcha from Maria Busty to Tanyang to be teachers in the new school. Later, the school was recognized by the government of West Bengal as Tanyang Tribal School.

The Sisters of St. Joseph's of Cluny reached Tanyang almost 33 years after the establishment of the Mission Station. Sr. Rosalia Rai, a teacher, and Sr. Gabriella Rai, a nurse arrived at Tanyang on 21<sup>st</sup> February 1986. (*Convent Chronicle*: Entry on 21.02.1986)<sup>171</sup>. Besides a well furnished dispensary, the Sisters started a private primary school for the local children.

Now, Sr. Rachael Chhetri is the nurse at Arogya Bhawan, Tanyang. She avails the Mother-Child Health Programme of Hayden Hall for the mothers and children of Tanyang. She organized medical camp in May 2004. Thirty patients, both men and women, were operated for cataract.

The Catholic missionaries in Tanyang initiated socio-economic programmes for the welfare of the people. Fr. Brahier noticed that the Lepchas were in debt to the moneylenders. Therefore, he started Multi-purpose Co-operative Society. The society liberated the people from the clutches of moneylenders. Fr. Brahier made arrangement for marketing oranges, ginger, maize and paddy at SAMCO, Shepkhola.

Fr. Jacob Pallivathukkal observed the shortage of water for the people of Tanyang. He was instrumental in implementing the water project of Seva Kendra. He brought water through a pipe from a distance of three kilometers.

Fr. George Vadakkal observed the cumbersome annual repair of the thatched houses of the Lepchas. Therefore, he took trouble to bring corrugated iron sheets for the roof of Lepcha houses. He also initiated a co-operative store for the sale of grocery items. He made the items available for the people at a cheaper rate than in the nearby market. Fr. Gregory Lepcha, the present leader at Tanyang, is responsible for the construction of the road up to Tanyang Tribal School. The local people rendered their labour in the construction of the road.

### 5.2.15 Our Lady of Lourdes Mission, Tendrabong

The Mission campus is situated below Algarah Bazaar. The Lepcha village is perched above Mudung River. Thomas Passang Lepcha gives the reason for naming the area as Tendrabong. Before the arrival of Catholic missionaries, all the Lepchas professed Buddhism. A group of Lamas along with their wives and children visited each house once a year for annual pujas. The caravan stayed in one house for about five days. The sound of the drum echoed in the valley. In Lepcha, 'thandar' means the sound of the drum and 'bong' means place. Therefore, the name of the place is Thandarbong. An anglicized version of the name of the place is Tendrabong (Intervi with Thomas Passang Lepcha on 11.07.2004)<sup>172</sup>.

Fr. Desgodins has mentioned the name 'Tendrabong' in his letter and expressed that, of the four Lepcha villages within the radius of five kilometers from Pedong, except Thanderbong, the other three, Dukka, Chiangsing, Kashyong have embraced Catholicism (Fr. Desgodins letter to his Superior, dated 04.05.1895)<sup>173</sup>. Ever since, there is silence about Thanderbong in the letters of French Missionaries. The first Catholic missionary to preach the gospel in Thanderbong was Fr. Martin Rey, a Swiss missionary in 1954. His contact with the Lama of the monastery resulted in the conversion of Lama and the entire family into Catholicism. The first person from Thanderbong to become a Catholic was Eric Zungi Lepcha on 06.11.1955. He was baptized at Sacred Heart Church, Pedong (Church records: Baptism Register)<sup>174</sup>. The first church in Tendrabong was the spacious monastery-cum-residence of the Lama. Mr. Alphonse Lepcha donated five acres of land to the Catholic missionaries to establish a mission campus. Fr. Francis Yonzon, priest in-charge of Pedong with the help of the local people constructed a place for worship in 1995. A residence for the priest also was constructed. The people constructed a Grotto to house the statue of Mary, Mother of Jesus. A hillock above the

Church is the cemetery for the Catholics. A convent, school and dispensary were set up by the Sisters of the Charity of Nazareth for the welfare of the people.

**Table 5.3 Community-wise Break up of the Catholics of Tendrabong**

Community	Number of Families
Lepcha	75
Rai	16
Gurung	11
Tamang	07
Biswakarma	07
Bhutia	04
Total	109

Source: Field survey

As for health care, Fr. Martin Rey visited families to inquire the health of people. Fr. Rey Fr. Rey once a month at Tendrabong and administered medicine after Mass. Fr. Martin was a doctor for the body as well as soul.

To bring socio-economic development in the village, the Catholic missionaries encouraged the local people to cultivate cash crops like cardamom and ginger. Till then, the locals cultivated crops just enough for home consumption. They had no concept of trade until the arrival of Fr. Rey. Fr. Martin encouraged the people to cultivate cardamom, ginger, millet and maize. He converted a drying lake near Mairung into an agricultural field. Crop failures were very common either due to lack of rain or excessive rain. To help the people in their hours of distress and misery, Fr. Rene Singh collected maize given as offerings to God and preserved them in the church to distribute among the poor during the monsoon.

### 5.2.16 St. Patrick's Church, Pringtam-Kankebong

The mission is situated on the route from Kalimpong to Samthar through Relli Bridge. The nearest bazaar is Khani Dara. A new opening was made by Fr. Brahier at Pringtam. He visited this Lepcha hamlet from Tanyang. Mr. Lama Tshering Sada, a retired army officer welcomed Fr. Brahier to Pringtam. Though the army officer was Protestant, he became Catholic. He donated part of his land to the Catholic mission to build a church. Fr. Brahier constructed a church in Lepcha style. Fr. Brahier completed the construction of a double story wooden presbytery in 1957. The first baptism was of Phurba Philip on 06.03.1958 at Pringtam (Church Record: Baptism Register)<sup>175</sup>. Fr. Brahier visited Kankebong, a village about two kilometers away from Pringtam. Fr. Eigenmann was instrumental in constructing a church in Kankebong in 1965. As the Catholic population grew, there was a need for a bigger place for worship. Therefore, Fr. Gressot built a church in Kankebong. Majority of the Catholics were from Rai ethnic community. The church is built in Hindu temple style. This is the only church in Darjeeling and Sikkim region in Hindu style. The Sisters of Mercy of the Holy Cross, at the invitation of Bishop Eric Benjamin, arrived at Kankebong on 17<sup>th</sup> March, 1995 (*Convent Chronicle*: Entry on 17.3.1995)<sup>176</sup>. To initiate educational and health care programmes, Sr. Dennis, in-charge of the dispensary, trained two nurses and placed them in different villages. The patients from far and wide, approach Sr. Dennis for various treatments. According to Sr. Dennis, the common sicknesses are fever, headaches and diarrhoea. Whenever special care is needed the patients are referred to Government Hospital at Pedong or Kalimpong (Interview with Sr. Dennis on 11.07.2004)<sup>177</sup>.

### 5.2.17 Mary, Mother of God Church, Relli Road, Kalimpong

The mission campus is situated within Kalimpong town, on Relli road. Mary Mother of God Church was bifurcated from St. Theresa's Church,

Kalimpong in 1974. Fr. Gex Collet acquired a piece of land in the heart of Kalimpong town. He built the church with the help of Mr. John Samsing Lepcha in gompa style, without any pillar inside. The altar is at the centre. The decoration is influenced by Tibetan art. The verandahs all around are typical of a Buddhist monastery. The church was blessed on 1<sup>st</sup> January 1978 by his Lordship Bishop Eric Benjamin (*Church Chronicle: Entry on 1.1.1978*)<sup>178</sup>. The church is dedicated to Mary, Mother of God and is commonly known as the Relli Road Church. The first baptism in the church of Mother of God was on 03.01.1978 of Teresa Margaret Rai by Fr. Gex Collet (*Church Record: Baptism Register*)<sup>179</sup>. Fr. Gex Collet is the founder and its first Parish Priest.

**Table 5.4 Community-wise Break up of Catholics, Relli Road**

Community	Number
Tamang	14
Rai	14
Lepcha	12
Bhutia	11
Thapa	10
Sharma	09
Dorji	08
Gurung	07
Subba	06
Mangar	06
Chettri	06
Darnal	06
Pradhan	06
Biswakarma	05
Sherpa	05
Ghataraj	05

Sarki	05
Bhujel	05
Mukhia	04
Sundas	04
Khawas	04
Rasaily	04
Pariyar	04
Baraily	04
Rumtail	03
Ghimirey	03
Gadal	03
Kalikotey	03
Bagdas	02
Maji	02
Das	02
Diyali	02
<b>Total</b>	<b>188</b>

### 5.2.18 The Sacred Heart of Jesus Church, Lolay

Lolay is situated on the route from Kalimpong to Kafer through Relli Bridge. It is two-hour drive from Kalimpong through the maize fields. In 1974, the Rai ethnic group of Lolay felt the need of inviting the Catholic missionaries into their midst. Mr. Basil, Michael and Paul wrote an invitation and forwarded it to Fr. Pittet who was in-charge of the mission at Algara-Mirik. The invitation was signed by thirty-two people. The leaders of the Rai community wrote:

*"We request you to come to our village and organize socio-economic developmental programmes. We are still in a bad state after the great landslide in 1968" (Extract from the invitation letter of Rai community to Fr. Pittet, dated 03.02.1974)<sup>180</sup>.*

Fr. Pittet, on accepting the invitation, visited the house of Mr. Basil Rai. He was whole-heartedly welcomed by the people. Fr. Pittet hired a house that belonged to Mr. Bhavan Prasad Rai, a military man. Later, Fr. Pittet bought five acres of land from Chandra Chettri in 1976. He constructed a church-cum-presbytery. Though the Rai community invited Fr. Pittet to Lolay, the first individual to accept Catholic faith was a Gurung. According to Baptism Register, Mrs. Magdaline Gurung was baptized by Fr. Pittet on 14.07.1974. (Church records: Baptism register)<sup>181</sup>.

Fr. Pittet initiated agricultural reforms in Lolay. He encouraged the people to make use of the stones from their field and make terraces for cultivation. He provided meals free of cost and demanded labour from the people in order to make footpaths in the villages. Under Fr. Pittet's leadership, people from all castes and creeds came forward to pool their energy together for the socio-economic development of the area. Fr. Pittet was instrumental in supplying seeds of paddy, maize and millet, which were obtained from horticultural farm, Kalimpong.

According to Michael Rai:

*"Fr. Pittet lived among the people and took interest in the welfare of people. Therefore, the members of Rai community embraced the religion of the Father"* (Interview with Michael Rai on 18.7.2004)<sup>182</sup>.

Later, the Loreto nuns reached Lolay in order to start a school for the children of the area. The Church, which was built by Fr. Pittet, had been converted into a convent. His presbytery is now the kitchen and dining hall of the Sisters. Sr. Helen was instrumental in solving the water scarcity of Lolay. She initiated a water project to supply water to the entire village.

### **5.2.19 St. John the Baptist Mission, Pudung**

The Mission Campus is near Relli River by the side of the road from Kalimpong to Relli Bridge. The road passes through the agricultural farm of the Sisters. Fr. Gex Collet, while at Relli Road Church, opened a new

mission station in 1978 with the help of Cluny sisters. Fr. Collet built a church on the plot donated by Pascal Rai, the first Catholic of Pudung.

The Sisters of the St. Joseph's of Cluny purchased seven acres of land at Pudung to launch a model agricultural and dairy farm in 1987. The sisters have a piggery, dairy farm, poultry and farm for cultivation of vegetables. The aim of the model farm is to give training to the villagers in animal husbandry and horticulture.

#### **5.2.20 Gandhi Ashram, Kalimpong**

It is situated by the side of the road from Siliguri to Kalimpong. It is four kilometers before reaching Kalimpong at 6<sup>th</sup> mile. Fr. George Edward McGuire entered Kalimpong sub-division on 8<sup>th</sup> April 1993 with the aim of establishing a music school for the poor children. He cherished the concept of Ashram where children live, learn and work together. The children from the poor and distressed families are given admission to the Ashram. In this Ashram, a course on Music is compulsory. Besides Musical Programmes, children are sent to various schools for formal education. The aim of the school is to make the children stand on their feet. Now there are hundred and forty-seven children studying at the Ashram.

#### **5.2.21 Don Bosco Jyoti, Kalimpong**

The vocational institute is situated by the side of the road from Kalimpong to Pedong at 14<sup>th</sup> mile. The property was purchased by the Salesians of Don Bosco, to establish a vocational training institute. The foundation stone was blessed by Bishop Stephen Lepcha on 14<sup>th</sup> July 2002. After the construction of the institute, Shri K.C. Mandal, S.D.O., Kalimpong inaugurated the institute on 9<sup>th</sup> July, 2003. The aim of the vocational institute is to cater for the poor youth of Kalimpong, especially the school dropouts and underprivileged, so that the youth may be empowered with

technical skills. The courses include welding, tailoring, secretarial, electrical and computer technology. On Sundays, the trainees teach the students of the neighborhood. The students of different schools at the coaching centre are given classes corresponding to the school subjects of each student.

Plate 5. Sacred Heart Church at Pedong built in 1890 (top)

Plate 6. The new church at Pedong built in 1970 (bottom)





Plate 7. Fr. Durel feeds his orphans at Pedong (1916).



Plate 8. A Catholic nun imparts education in the open air at Git-Dubling (1950).



Plate 9. The Catholic community of Pedong with French Fathers (1907)

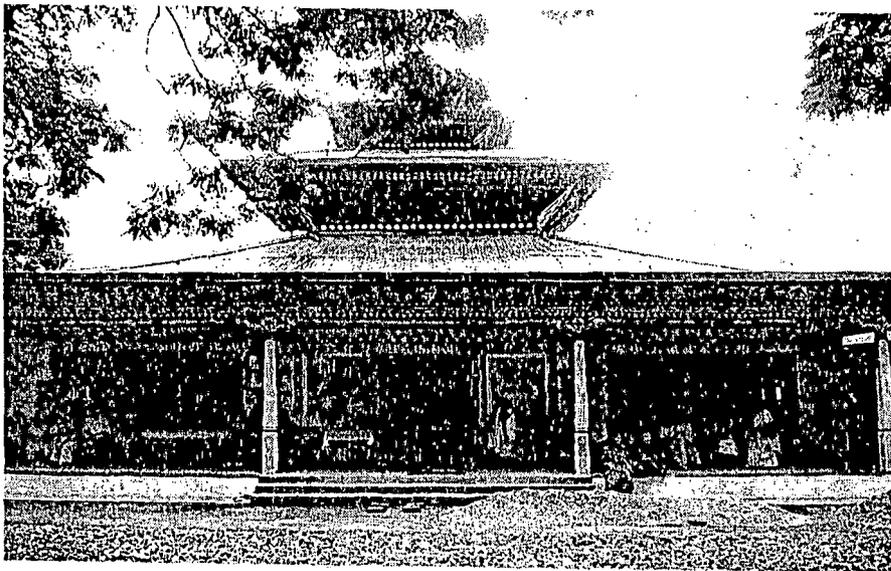


Plate 10. Mary, Mother of God Church, Relli Road, Kalimpong. The Church was constructed in Gumba style by Fr. Jex a Swiss Catholic Missionary in 1978.

## 5.3 In Kurseong Sub-division

Kurseong is situated at an altitude of 4,864 feet. It is the place of white orchids. The town is connected to the plains through two routes, via Tindharia and Pankhabari roads. All around the town the slopes are covered with tea bushes, which yield fine varieties of Darjeeling tea. Kurseong was conceded to the British Empire by the king of Sikkim in 1835. In 1880 the place became a preferred destination for sanatorium. It was made the headquarters of Kurseong sub division on 23<sup>rd</sup> August 1880.

### 5.3.1 St. Mary's College, Kurseong

The college is situated by the side of Kurseong-Darjeeling road, four kilometers away from Kurseong railway station, in an elegant mansion in the deep woods of St. Mary's hill. The college was shifted to Delhi in 1971, by selling the entire property to West Bengal Government. Now the St. Mary's college houses the Eastern Forest Rangers' College.

Fr. Ignatius Koch reached Kurseong in 1885 as the chaplain for Darjeeling Himalayan Railway. He spent most of his time in search of a suitable site for the college. Fr. Arimont writes in *Our Field*:

*"Most of his time, no doubt, was taken up with the selection of the site for St. Mary's and in the construction of the house on the hill" (Arimont: 1939:25)<sup>183</sup>.*

Regarding the acquisition and the extent of the property, Fr. Koch writes:

*"A vast area of 117 acres of land was prepared in April at a cost of Rs. 3,600 from the Maharaja of Burdwan. Br. Ratsaert began the building under the direction of Fr. Grosjean, the Superior of Western Bengal Mission" (Fr. Koch's letter to Fr. Grosjean in Calcutta, dated 10<sup>th</sup> February 1889)<sup>184</sup>.*

After the completion of the building, the college was officially blessed on 31<sup>st</sup> July 1889. Brother Didier, St. Mary's infirmarian had commendable

contribution in the field of health care. The chronicler of the college records:

*"This good Brother became famous all over the surrounding hills for his pills and nostrums. He gained the confidence and gratitude of people. Another infirmarian of the college was Bro. Buysse. He was known as 'doctor Sahieb'. Smartly riding his horse, Bro. Buysse attended the sick" (The College Chronicle, dated 19.2.1909)<sup>185</sup>.*

G. Rondeaux reports in *Our Field*:

*"The Brothers have been also among the first apostles of our hills; Br. Didier is still famous for his medicines, which, still more than his words, did good to souls, specially to the dying. His present successor, Br. Buysse, is for many the great man of St. Mary's, his reputation as a doctor equals and surpasses that of qualified practitioners" (Our Field, April 1939: 160)<sup>186</sup>.*

For the socio-economic development of the people, the brothers of St. Mary's college started a dairy farm. The employees had to care for two hundred cows; cheese was made for both the inmates of the college and villagers. Another area in the economic development of the people was turning the forest into cultivable land. F. Rondeaux reports in *Our Field*:

*"Our Brothers started working: a farm and a vegetable garden were exploited. Little by little, with the help of volunteers from among the scholastics and villagers, the slopes were planted with trees and paths traced through the property" (Our Field, 1939:160)<sup>187</sup>.*

The young fathers of St. Mary's College practiced the social teachings of the Church to alleviate the social problems. One important social work was mentioned in the *Calcutta Newsletter*:

*To help solve the problem of scarcity of water during the months before the monsoon, with the support of Government and the people's co-operation, they have built tanks and laid about 4,000 feet of water pipes in St. Mary's Basti, Sepoydhura and Kariyabasti. (Calcutta Calling, 1964, No. 43, July-September)<sup>188</sup>.*

Another social work mentioned in the *Calcutta Calling* is of repairing the century old Darjeeling road, "Some fathers, together with about 60 local

people, carried out the work" (*Calcutta Calling*, 1964, No. 43, July-September)<sup>189</sup>.

Fr. Lenain founded St. Mary's Co-operative Bank in order to uplift the poor economically. The humble beginning was in March 1914. Fr. Lenain lent out money to the poor to build houses, to start a dairy farm and agricultural farm. In 1918, the Bank numbered 130 persons, a large majority being Hindus. Fr. Truyen describes the reasons behind founding the bank:

*"First of all, he did not want the Catholics join the Scotch Mission Co-operative Society. Secondly, the Catholics had already lost some money in a non-catholic Bank of Kurseong. Thirdly, he wanted to unite the people of St. Mary's Hill through this bank" (Our Field, 1940:27)<sup>190</sup>.*

Regarding the impact of the Bank on the people, Fr. Truyen remarks:

*"It has enabled a few to trade and others to build a house; it has kept others, out of the usurers' hands, though a few love running up a debt with the Mahajan and then borrowing from the Bank to pay that debt. It has also taught many to save money: the proof is that they finance their own Bank" (Our Field, 1941: 81)<sup>191</sup>.*

From the excerpt, it is evident that the Bank promoted the economic welfare of the people.

The Grotto, near the Ranger's College houses the statue of Virgin Mary and is located in a beatific surrounding near a stream. The local devotees light candles and pray to God. In the forest, just above the College stands a large statue of Jesus Christ spreading his arms wide. The cross on the Gothic steeple of the College is a legacy of the former Catholic training College.

### 5.3.2 St. John Berchman's Church, St. Mary's hill, Kurseong

The Catholic Mission is situated by the side of the road from Kurseong to Darjeeling, at a distance of about four kilometres from Kurseong Railway

station. It is situated near the Forest Ranger's College. The students of St. Mary's College along with Fr. Motet used to visit the houses in the villages. When the people came in touch with Catholic missionaries, a few of them embraced the new faith. A small chapel was built for the native Catholics in 1889. The work among the locals began as soon as the fathers opened the college at St. Mary's hill. The first baptism was recorded on 6<sup>th</sup> September 1889 of Charlie by Fr. Jose Baret (Church Record: Baptism Register)<sup>192</sup>. Charlie was a French national. The record of the first local baptism was of Adela Jangber on 6<sup>th</sup> April 1890 by Fr. Motet. (Church Records: Baptism register)<sup>193</sup>. According to the College chronicler:

*"In 1900, the number of Christians had risen to 240. A small Christian busty was forming around the parish church". (College Chronicle: Entry 06.01.1901)<sup>194</sup>.*

For nearly a century, St. Mary's Hill was a global village. The students from Belgium, Canada, United States of America, Australia, Malta, Spain, France and Italy studied at the college. The students on every Thursday took a stroll to the villages to be in touch with the people. Very often special trainings were also imparted to the women. Fr. J. Farrell, reports in *Our Field*:

*"Recently four Sisters of St. Joseph of Cluny spent a month on St. Mary's Hill, near Kurseong and did as much as four devoted, dedicated women could do to give aim and purpose to the lives of Nepali women of the village. The sisters taught the women, knitting, sewing, needle work and prayers" (Our Field, 1953 March - April, 17)<sup>195</sup>.*

For the economic development, Fr. Joseph Pappadil started a Dairy Farm in Kharia Busty, a village below the Hill Cart road in the valley. Fr. Pappadil observed the difficulties of people in transporting cow milk to the town of Kurseong. Therefore, as a first step, an approach road was made from the Hill Cart road to Kharia Busty. Secondly, a dairy plant was established at Kharia for pasteurizing the milk before being supplied to town.

Since the Catholic community grew in number, there was a need for a spacious building for worship. Therefore, an octagonal church was built and blessed on 7<sup>th</sup> October, 1988. St. John's church is an example of modern architectural excellence.

### 5.3.3 St. Alphonsus' School, Kurseong

The school is situated half a kilometer away from the town on Kurseong-Darjeeling road. It is just opposite to the new taxi stand. In 1889, the year of the inauguration of St. Mary's College, Fr. Motet, a Professor of Philosophy opened a school for local boys. The first batch of boarders arrived from Darjeeling. Fr. Motet had jotted down the historic event in his diary as follows:

*"On 15<sup>th</sup> January, 1891 the first pupils arrived. Ten boys were sent by Fr. Fierens from Darjeeling" (Fr. Motet's diary: Entry on 15.01.1891)<sup>196</sup>.*

The school for the boys grew in number year by year. Fr. D. Truyan gives the reason for the increase of students in the school:

*"When there had been some converts at Kurseong and Catholic families began to have children, their boys came to school as boarders" (Our Field 1928, April: 25)<sup>197</sup>.*

In 1932 Fr. Michael Wery was appointed as the Parish Priest of St. John Berchman's Church and in-charge of the school. He upgraded the school. Fr. Truyen writes in *Our Field*:

*Fr. Wery is seen teaching them farming. They raise their own sag and potatoes and peas. They have started a flower garden. (Our Field, 1933: Sept-Oct: 44)<sup>198</sup>.*

Besides academic matters, Fr. Wery gave importance to vocational training. He introduced carpentry, tailoring and shoe making. Fr. Wery got St. Alphonsus' School recognized and affiliated to Calcutta University temporarily for two years in 1935. Fr. Wery writes in *Our Field*:

*"The excitement in the Bazar was great; all the Nepalese were pleased" (Our Field, 1935: January 19)<sup>199</sup>.*

In 1937, the school's reputation brought many pupils and new accommodation had to be found for the school. The archbishop secured Clarendon Hotel, which was converted into the present St. Alphonsus' School.

In connection with high school, a guru-training department was established. This department qualifies its graduates to teach in any recognized primary school of Darjeeling district. The first batch of 14 teachers appeared in 1937 and all passed successfully. Fr. Wery established a network of Catholic primary schools in Kurseong and Darjeeling hills. He has established primary schools at Chunbatti, Mani Bhanjang, Tindharia, Happy Valley, Shanti Rani, Dilaram and Mamring. He appointed headmasters who passed out from his Guru training department of St. Alphonsus' School. Fr. Wery admitted more and more students of Kurseong town as day students, while maintaining his boarding. Fr. Galex gives the break up of students in his report in *Our Field*:

Table 5.5 Boarders at St. Alphonsus' School, Kurseong, 1942

Ethnic Group	Number
Napalese	43
Lepchas	12
Tibetians	15
Uraon	1
Total	71

Source: *Our Field*, February 1942: 31

Fr. Abraham initiated social service programmes after his retirement from St. Alphonsus', school. His motto is 'helping the poor to help themselves'. Since hunger is the root cause of the many problems of the majority of rural poor, his main thrust is food production through

piggery, dairy farm, cultivation of vegetables and mushrooms. He gives training in Square Meter Vegetable Gardening to his sixty eight school going children who reside in his *ashram*. The purpose of such gardening is to produce vegetables out of season and earn a higher rate. A wasteland is also made cultivable through this system. Broccoli is grown throughout the year in his garden. He insists on crop rotation between root crops, leaf crops, flower crops and seed crops. The gardeners are requested to water only at the root. The plot has to be covered with a plastic and no one is allowed to walk on the plot. Spinach, broccoli, carrots, beat root, methi, cauliflower, rai saag, and beans are found in his garden. Fr. Abraham instructs the poor villagers of Kurseong an appropriate technology in farming so that they can produce enough to feed their own families and the local community.

The dairy farm consists of 45 cows. The cows of the breed of Holstein Jersey have been imported from Bangalore. Father employs 22 women in the fodder cultivation field. They gather fodder, cut by machine and feed the cows; the pure milk is being sold to the people of Kurseong.

Piggery is a valuable investment in the hills. Therefore, 28 pigs of Hampshire and Land race breed are kept here. In a year, one pig puts on approximately 106 kg flesh. The market value for 1kg is Rs. 80/-. Therefore, a single pig may enable the *ashram* to earn Rs 8,480/-per annum.

The Bio-organic manure is being produced at Woodcot. The unskilled individuals are employed in making the compost by using waste papers, cowdung, soil etc.

Recently, Fr. Abraham has introduced mushroom cultivation. There are 555 cylinders that produce mushroom daily. The mix is straw with spawn.

Dry oyster Mushrooms are being marketed in Darjeeling, Kurseong and Siliguri.

Besides training the locals, Fr. Abraham gets involved in charitable acts. He has built 23 houses on a large plot of land purchased by him. The housing colony is above St. Alphonsus' school. The village is named after its founder Fr. Abraham as "Abraham Busty". Another project for the homes for homeless is Good Shepherd village. Fr. Abraham, after building houses, handed over the entire building to the poor. He supplies gas stoves and pressure cookers to poor families to reduce the use of firewood and check deforestation. Since water scarcity is an increasing problem, he stores up rainwater for irrigation. The techniques of water harvesting are being imparted to the people. In order to save electricity, solar energy is being used to heat water. The poor children who stay in the *ashram* are sent to local school for education. They pursue in academic and vocational streams of education. Cecilia George aptly remarked, "By his sincere efforts to train the local people in dairy and vegetable farming, Fr. Abraham touches the hearts of the people of Kurseong. He invites people to tap the local resources for a better living. The poor is always close to his heart" (Interview with Cecilia on 01.08.2004)<sup>200</sup>. Reforestation is a major concern for Fr. Abraham. He plants thousands of trees in and around Kurseong.

#### 5.3.4 St. Paul's Catholic Mission, Kurseong

The mission is situated by the side of Kurseong-Darjeeling road, one kilometer away from Kurseong Railway station. It is also just opposite to Kurseong Tourist Lodge. The church overlooks the railway track and the Hill Cart Road. Fr. Ignatius Koch was appointed chaplain to the Himalayan Railways in 1884. Since Kurseong had a large population of British and Eurasians who were employed in the Railways, Father took care of the spiritual needs of the Catholic employees. His jurisdiction

included Gayabari, Tindharia, Kurseong and Tung. The first Catholics of Kurseong were British and Eurasians. Fr. Koch resided at the quarters of Railway officers. His status was more or less equal to an officer, which is evident from his letter:

*"I am comfortable at Kurseong. I get first class free ticket. I have been provided with a bungalow and servants. I share table with railway officers and tea garden managers"* (Fr. Ignatius Koch's letter to his Mission Superior in Calcutta, dated 11<sup>th</sup> September, 1885)<sup>201</sup>.

Fr. Koch celebrated Holy Mass in Dak Bungalow for the Catholics. But, on special occasions, the railway Catholics joined the seminarians of the college. Fr. Jossen writes in *La Mission de Bengal occidental*:

*"Since 1890, in order to spare the faithful, the climb-up to the seminary, mass was celebrated on Sundays in the Dak-Bungalow, situated on the main road in Kurseong itself; for solemn occasions, however, such as Christmas, Easter, Ordinations, Processions etc., the Parish gathered in the chapel of the Seminary"* (Jossen 1912: 97)<sup>202</sup>.

The first local baptism of Ram Bahadur Dewan by Fr. Koch is registered on 14.03.1891 (Church record: Baptism Register)<sup>203</sup>. Ever since the Catholic population grew in number, the Dak-Bungalow was inadequate to contain all the Catholics; people felt the need of a church. Therefore, on 9<sup>th</sup> March 1904, Fr. Bernard, rector of the college blessed the first stone for a new church. According to the chronicle, the church was ready by 15<sup>th</sup> January 1905 and blessed by Archbishop Meulemann of Calcutta. The church was dedicated to St. Paul, the Patron Saint of the former Archbishop, Paul Goethals. (*St. Mary's College Chronicle*: 15.1.1905)<sup>204</sup>.

The church is the hub of religious and social activities. St. Paul's Parish Catholic Association (SPPCA) was founded in 1958, during the tenure of Fr. Henricks. The Association looked after the smooth running of the church. Naari Samaj is the organization of the women. Women are empowered to take up responsibilities in the church.

In 1955, Fr. Bernard Bruneau was in-charge of St. John's Catholic Mission, St. Mary's Hill, Kurseong. Besides his responsibilities in the church, he practiced his medical expertism in the tea gardens of Kurseong. Fr. Joe Brennan describes the work of Fr. Bruneau in Kurseong in the following words:

*"His first ministry was in St. John's on St. Mary's Hill. He had already developed a medical reputation and the sick came to his small house from far and near. He visited his wide-spread Parish regularly - Dhahran, Mamring and beyond, with his bag of medicines. He also visited in town - the sick and abandoned, bedridden in hovels, bringing them medicines and love, ready if necessary to carry them to the hospital."* (Brennan, *Centenary Souvenir, 1905-2005:23*)<sup>205</sup>.

Fr. Wery took interest in Liturgy. He translated hymns from English and Hindi into Nepali. The hymn books were printed in his Ong Press. The fathers from St. Mary's Theology College taught hymns to the parishioners for High Masses on special Feast days.

### 5.3.5 St. Helen's School, Kurseong

The school is magnificently situated in Kurseong, on Kurseong-Darjeeling road, at an altitude of 5,510 feet above the sea level. It overlooks the Balasan River and green carpet of verdant tea bushes. St. Helen's school, St. Joseph's school and St. Margaret's Home, managed by the nuns of the Daughters of the Cross adorn the vast school campus.

Since the nuns were either falling ill or dying young due to tropical diseases of the plains, the sisters who were residing in Calcutta desired a resort home in Darjeeling hills. Therefore, the nuns rented 'Charleville', a British Bangalow on Pankhabari-Kurseong road. As soon as the tea planters saw the nuns, they expressed their willingness to send their daughters to the convent for education. The pioneering nun Mother Marie accepted the girls in her convent for education on 17<sup>th</sup> April 1890. Her colleagues in the convent were Srs. Marie Aimec, Virginie, M. Bernard and

Ethelreda. Sr. Marie Aimec was the first superioress and Headmistress. Since the number of students increased, Sr. Marie started her search for a new site. A shapeless rocky mountain was located and Sr. Marie was quite pleased with it. Since a contractor was unprocurable, she herself drew the plan of the new building as she thought necessary. The rocks were blasted and the stones were cut and shaped by hands. The school was ready by February 1902. Sr. Marie named the school, St. Helen's Technical school. There was a special department for technical courses. On 15<sup>th</sup> November 1903 the Lieutenant Governor visited the school. He evinced a lively and sincere interest in the school and wrote in the visitor's book: "*I am quite pleased with the progress*" (Visitor's book: Entry on 15.11.1903)<sup>206</sup>. According to the school register there were 75 pupils on the roll during the time of his visit. (School record: Attendance Registers)<sup>207</sup>. The number of pupils began to increase year by year. The authorities of St. Helen's paid a lot of attention to music. The school was made a center for the Trinity College Music Examination in 1903. In 1907, the Society for the Prevention of Cruelty to Animals, Darjeeling district invited the school to compete the best essay. St. Helen's school bagged the prize. (*School Chronicle*: Entry on 18.10.1907)<sup>208</sup>. By 1909, no more government examination was held, since the education authorities were busy with the scheme for introducing Cambridge examination. Sr. Mary Josephine wrote to her superior in France about the re-organisation of school system in Bengal:

*"The schools in Bengal are divided into four different categories viz Elementary, Higher Elementary, Secondary and Higher Secondary. Our school was made a secondary school, which meant that only junior candidates; age 14-17 could be prepared (Sr. Mary Josephine's letter to superior in France, dated 16.02.1910)*<sup>209</sup>.

In 1911 the first group of junior Cambridge candidates sat for the examination. In 1913, the school was made a Higher Secondary school. In music, senior and junior Cambridge Examinations were held regularly. In 1917 four Technical pupils passed the City and Guilds Examination of

London. The next few decades were uneventful. However the classes went on as usual.

### 5.3.6 St. Margaret's Home, Kurseong

It is perched on the hillside just above St. Helen's school. It offers shelter for orphaned and needy children. A small house was built in June 1899 to house the orphans. It was inaugurated on 8<sup>th</sup> June 1899. The St. Helen's school chronicler records:

*"On the first day 5 little tots from the districts were taken in" (St. Helen's school chronicle: Entry on 09.06.1899)<sup>210</sup>.*

The orphanage is attached to St. Helen's school. The pupils take care of the needs of the orphans. Joan Nation writes in Helena:

*"Many of us have adopted little boys and girls, some times singly but usually as a class. We fulfil our duties by occasionally visiting our adopted children, buying materials for frocks, and giving them a few annas (Helena 1939:22)<sup>211</sup>.*

The children are fortunate since their education is catered for from primary to graduation level. Those who complete study enter various professions such as nursing, secretarial work and teaching. Those who cannot study are employed in domestic service at St. Helen's School on reasonably good salary.

### 5.3.7 St. Joseph's High School, Kurseong

St. Joseph's High school was opened in February 1939. In the initial stage, the school was housed in the presbytery near St. Paul's church. Now, the school occupies a fine two-storeyed building, which has been erected below St. Helen's school. The reason for the school was rapid spread and demand for education among the hill people. The educated parents were no longer satisfied with a primary education for their daughters. Therefore, the sisters of the Daughters of the Cross decided to open a high school for the girls of Kurseong.

### 5.3.8 Goethal's Memorial School, Kurseong

It is situated by the side of Kurseong-Darjeeling road. It is four kilometers away from Kurseong town. Upon the death of the Most Rev. Dr. Paul Count Goethals, Archbishop of Calcutta, on 4<sup>th</sup> July 1901, it was decided by the influential committee of priests and laymen to start a school in his memory. Rev. Goethal was succeeded by Dr. Meulemann. The Honorable Mr. James Woodroffe, Advocate General of the High Court, called on Archbishop Dr. Meulemann soon after his consecration as archbishop and told him that he wished to have a memorial erected to the late Archbishop Goethals. He also requested the Archbishop to call a meeting of the Principal Catholics in Calcutta to devise what shape that memorial might take. Archbishop Meulemann agreed to Mr. Woodroffe's proposal and the first meeting of all the priests in Calcutta and all prominent Catholic laymen was called. During the meeting Woodroffe expressed his wish to get all the European boys out of Moorghihatta Orphanage and bring them into healthier surroundings. It was at this stage that the Christian Brothers were consulted. Bro. Fabian Kenneally was prepared to back the project if the memorial selected were a school situated in a hill station. Bro. Stanislaus O'Brien attended the next meeting and agreed to open a school in Kurseong. The editor of the school annual describes the acquisition of the land in the following words:

*"The Maharajah of Burdwan agreed to sell a large strip adjoining the St. Mary's College grounds for the proposed Goethal's Memorial School. The Government also agreed to lease us an area adjoining the Maharajah's strip" (The Goethalite, 1992: 3)<sup>212</sup>.*

Thus, abundance of land was secured for the new school. In September 1903, Brother Stanislaus O'Brien was sent to Kurseong to establish the new mission. After clearing the site, Bro. John Molitor was entrusted with the construction of the building. It took four years for the school to be ready with boarding. In February 1907, classes were commenced in the

magnificent building. Bro. S. O'Brien was appointed the first Principal of the school with one hundred boys. The editor of the school annual mentions about the first prospectus in the following words:

*"The first prospectus had in view the affiliation of the school to the Sibpur Engineering College, Calcutta" (Goethalite 1993: 5)<sup>213</sup>.*

A two years' engineering class was initiated for the purpose of obtaining entrance into the Sibpur Engineering School for mining. Since the Sub-Overseer Course did not fit in with the needs of pupils, it was stopped in favour of Cambridge. The Cambridge system continued until 1970. The school then switched over to ICSE. Now there are 822 students on the roll of whom 228 are boarders (School records: Attendance Register)<sup>214</sup>.

### **5.3.9 Holy Cross Vocational Training Institute, Kurseong**

The institute is situated by the side of the Hill Cart road from Kurseong to Darjeeling. It falls under St. Mary's Post Office. The Sisters of Mercy of the Holy Cross reached Romila Villa on 25<sup>th</sup> September, 1956 (*Convent Chronicle: Entry on 25.9.1956*)<sup>215</sup>. The pioneer sisters were Sr. Diomira, a German and Sr. Salutaris, a Swiss. The purpose of their arrival was to establish a holiday home for the sisters in Kurseong. At the same time, the Rector of St. Mary's college requested the sisters to accommodate the guests of the students in the villa. However, the need of the hour was to take care of the women. Therefore, the pioneers initiated Home Science courses for the girls of Kurseong. Later, in course of time, the vocational stream of CBSE board was introduced in the institute. Apart from the CBSE course of Higher Secondary, one year Secretarial Course was also introduced. Meanwhile, Sr. Rosaria, a German nun pioneered in the field of medical care. She established a dispensary near St. Alphonsus' School. Since she advanced in age, the dispensary was shifted to the convent. The medical care and vocational courses continue at the Holy Cross Institute. The present status of students is as follows:

**Table 5.6 The Students at Holy Cross Institute**

Standard	Number
Class XI	125
Class XII	102
Total	227

Source: Attendance Register, April 2006.

### **5.3.10 Don Bosco Mission, Mirik**

In the year 1968, Fr. Richard McDonald, the Parish Priest of St. John's Parish, Kurseong, was going home for his holiday and Fr. Jellici was appointed to celebrate Mass in Malat and Dhajea for six Catholic families.

In 1970, Fr. Jellici and Fr. Michael Rai learnt that there was a Catholic policeman named Placidus Francis Lepcha working in Nagari. On 31.10.1970, Fr. Jellici and two Holy Cross nuns went to his house and the Holy Mass was celebrated.

In 1974 the Tea Estate Manager Mr. Jeewan Gurung asked Fr. Jellici to pray over his ailing grandfather. This way Fr. Jellici entered the soil of Mirik and requested Bishop Eric Benjamin and Fr. Prendergast to buy a piece of land in Mirik.

In 1978, Fr. Leonard Tamsang had to remain in Salesian College to prepare for his B.A. examination for one month. At this juncture, Fr. Jellici took him to Gopaldhara on 24.10.1978 and the first mass in the soil of Mirik was celebrated. Soon after on 04.02.1979 a mass was celebrated in the house of Mr. Leonard Subba.

On 10.04.1979, Fr. Provincial of Salesians of Don Bosco and Bro. Mani went to have a day-out in Mirik. They started thinking seriously about

buying the land in Mirik. Similarly, on 14.10.1979, Fr. Elias Pinto, treasurer, Diocese of Darjeeling and other fathers scouted the place and thought of buying a piece of land. Many Salesian fathers did not support the cause of buying the land but Bro. Isaac supported Fr. Jellici who wanted the Salesians to buy the land.

On 12.11.1979, two nuns of Sisters of Mary Immaculate congregation, Pieta and Rosa Mary, were going to Calcutta from Assam and met Fr. Jellici in Siliguri. Fr. Jellici took them to Sonada and kept them overnight. The next day they went to Mirik to inspect the site for Don Bosco Mission. This was the first step taken by the SMI nuns. Later after due consultation with ecclesiastical authorities, a plot of land was purchased for the convent on 26.11.1979.

On 29.06.1980, the Holy Mass in Nepali was celebrated in Lewis School by Fr. Antony Sharma and Fr. Jellici in the presence of Br. Mani, Holy Cross nuns, the faithful of Turzin Sangma, Nagari and Dhajea.

The day 26.11.1980 is a red-letter day in the history of Mirik Catholic Mission because, on this day a Senate meeting was held in the Bishop's House, which decided to entrust Mirik and Balasun to Salesian Fathers. Immediately, Sr. Mary and Sr. Merlin came to Deosidara, Mirik and started staying in a rented house.

On 15.05.1982, the foundation stone of Don Bosco Kendra was laid. Fr. George Alakulam wanted to stay permanently in Mirik and on 20.08.1982 he came to Mr. Roshan Gurung's house and stayed there. On 22.08.1982, Sunday, Fr. Logroi, Fr. Jellici, Fr. Provincial and others came and introduced Fr. Alakulam to the people. Mr. Sebastian was appointed Catechist on 01.09.1982. On 08.11.1982 Fr. Alakulam celebrated the first

Mass in Mirik Busty in Mr. Ernest Lepcha's house. The inauguration of 'Father's Kothi'<sup>216</sup> took place on 19.12.1982.

The school was started as a coaching centre for children who were not able to continue their education elsewhere. As the non-formal school developed, a small school building was built in 1991. Under the leadership of Fr. Vincent, the non-formal school began to acquire more formal character of a Madhyamik High School, while still catering to school dropouts. The need was then felt to seek recognition for the school. In 1997 Fr. Martin Lakra put in the application requesting the recognition of the school. Fr. Pius Kerketta and Fr. James Kurikayil followed it up. Finally, recognition was granted to the school on 15<sup>th</sup> April 2005. The secretary of the West Bengal Board of Secondary Education in the letter of recognition writes:

*"Grant first recognition to Don Bosco School (English Medium), Darjeeling provisionally for two years as a 4 - class Jr. High School"*  
(Letter from Secretary, West Bengal Board of Secondary Education to Secretary, Don Bosco School, Mirik, dated 06.04.2005)<sup>217</sup>.

Now, Don Bosco School conducts classes from one to ten with 465 children. In the medical field, it was Fr. Bruno, parish priest of St. Paul's Church Kurseong, who visited Mirik and its surrounding villages like Gopal dara, with medicine. Later, whenever Fr. Jellici visited the tea gardens, the labourers asked for medicine. Therefore, Fr. Jellici requested M. C. nuns to take care of the health of the inhabitants of Mirik. Now, the Sisters of Mary Immaculate carry on the medical work through their dispensary.

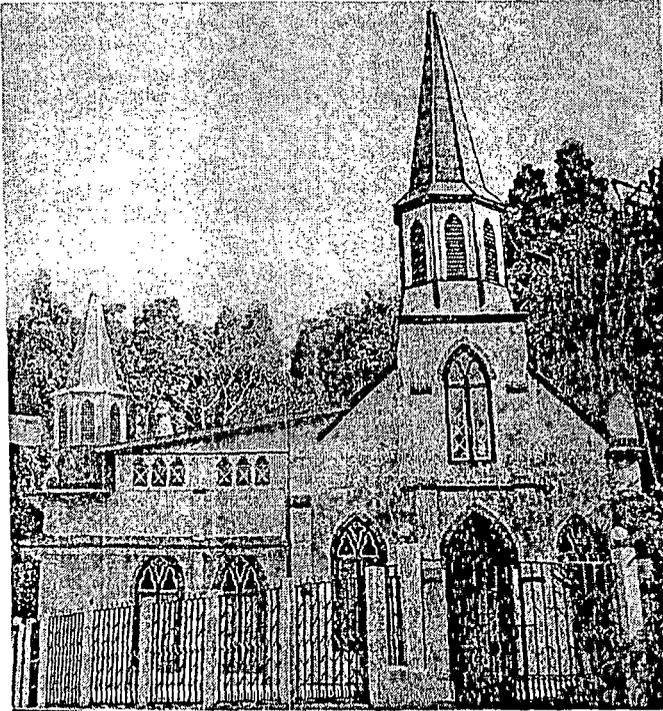


Plate 11. St. Paul the Apostle Church built in 1905 at Kurseong.

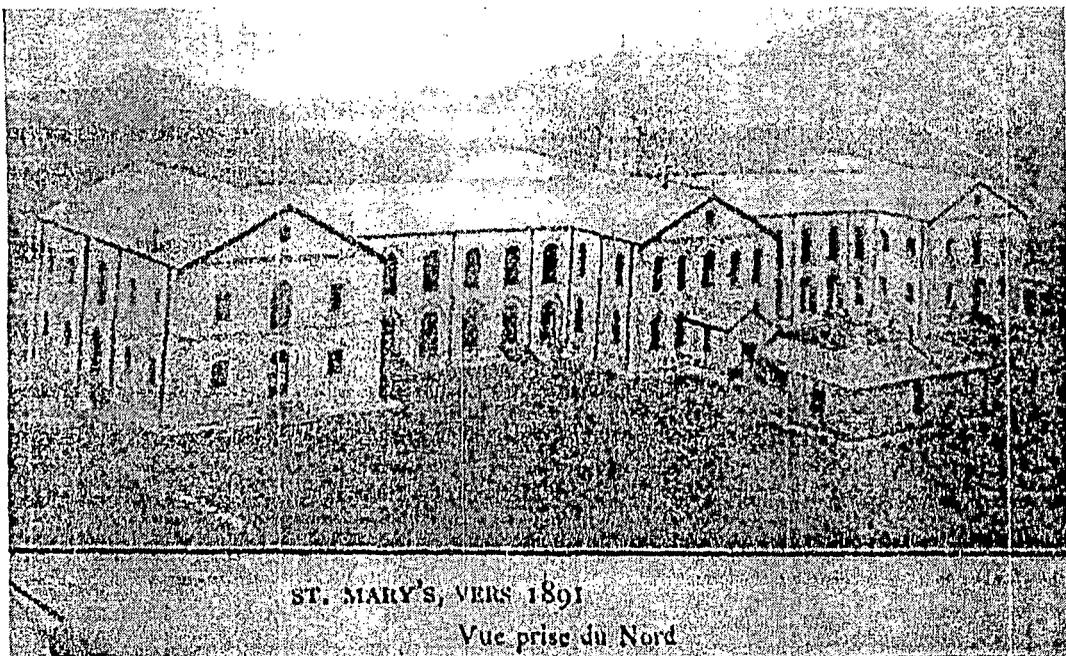


Plate 12. St. Mary's Theological College, Kurseong. It is now the Forest Ranger's College.



Plate 13. Fr. Wery supervises the extension work of St. Alphonsus School, Kurseong (1935)



Plate 14. The boys at St. Mary's boarding (1944).

## 5.4. In Sikkim

The presence of Catholic missionaries in Sikkim dates as far back as a week's discovery trip of Fr. Hervagault and Fr. Saleur in November 1885.

Fr. Gaston Gratuze, in his *Un Pionnier de La Mission Tibétaine, de Pedong Auguste Desgodins*, mentions:

*"Fr. Hervagault and Fr. Saleur, taking with them a cook named Trachi and a few porters, went down to the Rishi Khola and up to Rhenock"* (Gratuze 1935: 78)<sup>218</sup>.

The first Catholic missionaries passed through Rhenock, now a small town in East Sikkim. In March 1888, the British Government sent 2,000 soldiers along with four field guns through Kalimpong and Pedong to dismantle the forts built by the Tibetans on the Sikkim- Tibet border. At the request of the British Government, Fr. Hervagault and Fr. Saleur were sent to Gnathang and Yatung as chaplains for the Irish Catholic soldiers. The Catholic missionaries stayed in Sikkim for several weeks. The years between 1888 and 1933 have been a void in the history of Catholicism in Sikkim. In February 1933, the king sent his daughter along with a few relations to St. Joseph's Convent School for studies. After few months, in October, Fr. Douenel approached the Raja of Sikkim with a request for a piece of land to establish a Catholic mission in Sikkim. The king's reply was that if there were any Sikkimese Catholics, he would grant permission. Fr. Douenel could not find a single Catholic. Therefore, he could not establish a Catholic mission in Sikkim at that time.

In 1937, Bishop Eric Benjamin, Fr. Joseph Kunnath and Fr. Brahier made a tour in East Sikkim, exploring the possibilities of establishing a mission station in Sikkim. Fr. Brahier in his memoir writes:

*"On 27<sup>th</sup> June 1937, Rev. Msgr. Eric Benjamin, Fr. Joseph Kunnath and myself were plodding up in the mud from the town of Ranipool on the path going to Assam Block to the village of Gaucharan in Sikkim"* (Anugraha, 2000:37)<sup>219</sup>.

The tour of the three explorers did not yield any result. By the year 1945, the Catholic graduates from Darjeeling, Kurseong and Kalimpong subdivisions of Darjeeling district of West Bengal were employed as teachers in the government schools in Sikkim. In the year 1946, Mr. William Gadal, the catechist of Sacred Heart Church, Singamari, Darjeeling made a tour in West Sikkim in search of Catholics. He found six Catholics who had married either Hindus or Protestants. Thus, the first Catholics were found to settle in West Sikkim. He reported the matter to Monsignor Eric Benjamin. The Catholics employed in Sikkim used to go to their hometown to celebrate Christmas and Easter. They conveyed to the Catholic priests in their respective places about the possibilities of establishing a Catholic mission in Sikkim. Fr. Gianora, the Prefect Apostolic of Sikkim and Kalimpong appointed Fr. Leonard Molommo in charge of Sikkim Catholic Mission in 1950.

#### **5.4.1 St. Xavier's Catholic Mission, Pakyong**

The school is located in East Sikkim, 29 kilometers away from Gangtok. It is in the heart of the town. An imposing school overlooks the play ground. It is by the side of the road from Ranipool to Rhenock.

In 1951, Fr. Leonard Molomoo, the first Lepcha Catholic priest, reached Namchepong, a village two kilometers away from the present St. Xavier's School. He had two aims, the first was to search for Catholics and the second was to visit his relative Chimito Lepcha. At the same time, Fr. Gianora requested Fr. Leonard to begin a school. In Sikkim Fr. Molomoo was welcomed by his relative who accommodated the missionary for a few months in her house. Since the host was unwell, the priest prayed over her. A rosary was given to her for prayer. Chimito recounts her religious experience and recovery in the following words:

*"One day my husband was away at Singtam. I was suffering from giddiness and lay in bed. Fr. Molomoo requested me to pray to Jesus through Mary, Mother of Jesus. I prayed and the evil spirit departed from me in the form of a cat. Now, I am happy and healthy. I accepted Catholicism voluntarily. (Interview with Chimito on 25.03.2006)<sup>220</sup>.*

Peter Lepcha, another recipient of Jesus' healing power, gave witness to people, saying, "Neither Lamas nor doctors could cure me but Jesus has made me well" (Interview with Peter Lepcha on 25.03.2006)<sup>221</sup>. Peter is the first Catholic of Pakyong. He was baptized on 10<sup>th</sup> November, 1951 (Church record: Baptism Register)<sup>222</sup>. Fr. Molomoo observed the illiteracy of the people. So he bought a small plot of land at Namchebong where he built his residence and primary school in 1952. Fr. Molomoo invited men and women from Chubo Busty, Kalimpong, to be teachers in his school. Marcel Rai volunteered to teach in the new school. He taught in the school, got married to a local Lepcha girl and settled down in Pakyong. As the number of students grew in the school, there was a need for a bigger area. Therefore, the present site of St. Xavier's school was purchased. Now, classes are conducted from Lower KG to class twelve of ICSE and ISC stream. The total strength of the school is one thousand, two hundred and fifty two. The institution caters to the needs of the students of Pakyong, Ranipool, Rorathang, Gangtok, Rongli, Rhenock, Kalimpong and Darjeeling.

In the socio-economic field, Fr. Molomoo instructed the people the method of growing food grains and vegetables. He encouraged the people to use organic manure. Fr. Leonard visited each house and prayed for the sick.

In the medical field, the Sisters of St. Joseph's of Cluny have established a dispensary in Pakyong. The nurse sisters administer medicines to the

sick. The medicines and prayers have brought healing to many patients in Pakyong sub-division of East Sikkim.

#### 5.4.2 St. Thomas Catholic Mission, Gangtok

The mission campus is situated on Palzor Stadium road, near Sikkim Nationalized Transport bus stand. St. Thomas is the only Catholic church in Gangtok town. The church, convent, school and a grotto adorn the Catholic mission campus.

Fr. Molomoo visited Mr. Hilton in Gangtok and celebrated Holy Mass for his family. The Catholics who worked in government offices attended mass in the hospital quarters of Hilton. The Catholics were Mr. Hartnet and family, employees of Sikkim Nationalized Transport, Mr. Anthony Rai, an ex-army personnel working in Army Cantonment, Mr. Sen, S.N.T. staff and Mr. Manuel Mukhia, the postmaster. As the years rolled by more and more Catholics were employed in Government sector. Fr. Joseph Kunnath rented a room in the Kazi Kothi for the Sunday service. On weekdays, the rented room served as a typing school. Mrs. Agnes Mukhia, wife of Manuel Mukhia was in-charge of the typing institute. Fr. Kunnath purchased a plot from the Gangtok Municipality for a school. The campus with school, church and a convent were ready by the beginning of 1979. The sisters of the Mercy of Holy Cross impart pre-primary and primary education to the students of St. Thomas School. The students who pass out from St. Thomas proceed to Holy Cross, Tadong, for their further study. There are altogether 926 students in the Montessori and primary school (School record: Attendance Register 2006)<sup>223</sup>.

In the field of evangelization, the first baptism was registered in 1965 (Church record: Baptism Register)<sup>224</sup>. Fr. Joseph Kunnath, Fr. Joachim Sada and Fr. Felix Baretto animated the Catholic community in Gangtok.

The nuns assisted the priests by house visiting and catechism in the smooth functioning of the parish.

In the field of medical care, the priests, nuns and the Catholics of St. Thomas parish visit the hospitals in Gangtok. They pray over the sick in the name of Jesus. The prayers of the Catholic missionaries transmit solace to the patients. And thereby many patients get healed.

#### **5.4.3 St. Peter's Catholic Mission, Gaucharan**

The Catholic mission is situated in Assam-Lingzey, East Sikkim. Assam is the corruption of the word 'ogsung' which means, 'the place of three streams'. The streams are Selele, Tado and Bala. Gaucharan in Nepali means 'cow grazing area'. For administrative reasons, the two areas have been merged. The distance is 23 kilometers from Gangtok.

The story of the entry of Catholic religion into Rai community at Gaucharan is both interesting and informative. Mrs. Padam Maya Rai was admitted at Gangtok hospital for the treatment for Tuberculosis. She had to stay in the hospital for two years. During her stay in the hospital, she came in contact with a Catholic patient from Kalimpong, named Mrs. Grace Golay and a Catholic nurse Mrs. Hilton. Both Catholic women instilled Catholic faith in Mrs. Padam Maya Rai. Meanwhile, Lachuman Rai, husband of Padam Maya, came in touch with a protestant pastor during his visits to the hospital. A leaflet on the life of Christ was given to Lachuman. When Padam Maya was discharged from the hospital, she discussed with her husband about Catholic faith. Both husband and wife spoke about Jesus Christ. At this juncture, a primary school was started by the local residents of the area. Mr. Norden Lepcha was appointed as the headmaster of the school. He resided in the house of Lachuman. One day Mr. Lachuman, Mrs. Padam Maya and Mr. Norden started a discussion on religion. Mr. Norden disclosed his identity as Catholic. Mr.

Lachuman and Mrs. Padam Maya expressed their desire of becoming Catholics. Mr. Norden introduced Mr. Lachuman to the Catholic priests at Gangtok and Pakyong. Fr. Victor Tucker baptized Smt. Bhai Ram, mother of Lachuman on 7<sup>th</sup> July 1973 at the Hospital at Gangtok. She was given the name Lucy that means light. Later, Fr. Joseph Kunnath baptized ten families on 22<sup>nd</sup> August 1973. The first Catholic community included:

1. Mr. Lachuman Joseph Rai and family
2. Mr. Arjun William Rai, younger brother of Lachuman Rai
3. Mrs. Bishnumaya Rai
4. Mr. Raharsing Rai
5. Mr. Boniface Rai
6. Mrs. Parnimaya Rai
7. Mrs. Nuntu Maya Rai
8. Mr. Rabidhan Michael Rai
9. Mr. Dadiram Rai
10. Mr. Mathias Rai

(Source : Church records: Baptism Register)<sup>225</sup>

The people of Gaucharan requested Fr. Brahier to inaugurate a school. Therefore, St. Patrick's school was established in 1990. The classes start from Lower KG to class IV. There are 121 students on the roll (School record: Attendance Register)<sup>226</sup>. The sisters of St. Joseph's of Cluny reached Gaucharan on 2<sup>nd</sup> February, 2001 and took charge of the school (*Convent Chronicle: 02.02.2001*)<sup>227</sup>.

In the field of socio-economic development, Fr. Brahier initiated Assam Service Co-operative Society. It was founded on 20<sup>th</sup> April 1974. The member fee was fixed at Rs. 5 while Rs. 10 was paid as share. The office bearers of the committee are the following:

1. Lachuman Joseph Rai - President
2. Arjun William Rai - Secretary

3. Santijit Peter Rai - Cashier
4. Robin Michael Rai - Director
5. Jal Bahadur Boniface Rai - Assistant Director
6. Fr. Brahier - Advisor

First of all, the members of the Co-operative bought all the necessary items like rice, salt, oil and dal from Ranipool and stored them in Arjun William Rai's house. The stock was sold to the people at a cheaper rate during monsoon. The co-operative also started giving loans to the members. The co-operative helped the members who had mortgaged their land. The co-operatives, with the view of rearing a good breed of cows, bought special Swiss breed. The people made a living through dairy. The co-operative focused more on providing loans at low interest to those who wanted to cultivate cardamom and plant trees on barren lands. The loans were also extended to those who wanted to rear pigs. Thus, the co-operative played an important role in improving the economic standard of the people of Gaucharan. Every year, a meeting is held during the last week of March. All the proceedings, including the loan are finalized during this meeting.

#### **5.4.4 St. Joseph's Catholic Mission, Martam**

The Catholic mission is situated by the Gangtok-Sang road that runs through Rumtek. It is seven kilometers away from Rumtek Monastery. The school, situated in an isolated area, has an ideal ambience for study and prayer.

The sisters of St. Joseph's of Cluny reached Martam on 24<sup>th</sup> August 1983 (*Convent Chronicle: Entry on 24.8.1983*)<sup>228</sup>. The pioneer sisters were Sr. Justin, Sr. Marie Elise and Sr. Rosalia Rai. Fr. Brahier accompanied the nuns as their chaplain. The land for the school was donated by Mr. Martam Topden, Mr. Tseten and Mr. Dawchung. The foundation stone for the school was laid by the then Chief Minister of

Sikkim, Mr. Nar Bahadur Bhandari on 27<sup>th</sup> February 1983 (inscription from the plaque on the wall)<sup>229</sup>. The school started functioning as an English medium co-educational Catholic institution. It is affiliated to the ICSE of Delhi board. There are 661 students on the roll for the session 2005. There are 335 male and 326 female students. The break up of students by religion is as follows:

**Table 5.7 Break up of Students by Religion, Martam**

Buddhists	446
Hindus	130
Catholics	50
Protestants	30
Others	05
<b>Total</b>	<b>661</b>

Source: School Attendance Registers and Admission forms.

For the purpose of evangelization, Fr. Brahier established a small church in the school campus. The church has been constructed in a Gumpa style. There are two statues in the church, one of St. Joseph and the other of Our Lady of Lourdes. The altar inside the church has been designed following the Buddhist art and architecture. The canopy above the altar too is in Buddhist style (Field notes)<sup>230</sup>.

Martam was a deserted area before the arrival of Catholic missionaries. Now, an approach road has been constructed by the Catholic missionaries from the main road to the school. There are forty hostels, managed by the local people in order to accommodate outstation students.

#### **5.4.5 St. Joseph's Catholic Mission, Rhenock**

The Catholic mission is located in East Sikkim, between Pedong and Pakyong. It is approximately an hour journey from Pedong by jeep. Fr.

Rene Singh, after his retirement from St. George Higher Secondary School, Pedong, took up a mission at Rhenock. The Roman Catholic Diocese of Darjeeling bought seven acres of land for a mission. Then Fr. Rene started a primary school on 1<sup>st</sup> November 1994. Later, the school was upgraded to a high school affiliated to the ICSE board since 2002.

In the field of evangelization, there were no Catholics in Rhenock before the arrival of Fr. Singh. The school teachers were selected from among the Catholics of Pedong. Therefore, the first Catholics were from outside Rhenock. The first person to adopt Catholic religion was Chewang Bhutia who was baptized on 15<sup>th</sup> January 1995. (Church records: Baptism register)<sup>231</sup>.

Now, there is a double storied building for the school. Priest's residence and hostel for boys are close to the school. A large football ground in front of the school adds beauty to the school.

The sisters of St. Joseph's of Cluny established their mission on 25<sup>th</sup> June 1999. They assist the priests in the educational work. The second work is pastoral care. The nuns visit the houses of the students. They also run a girl's hostel that accommodates fifty-five girls from Sikkim.

#### **5.4.6 Shantiki Rani Girja, Turuk**

The Catholic mission is situated near Sadam, on the way from Namchi to Malli. It is on top of a mountain. The history of Catholic Church in Turuk begins with the schooling of Bishnu Rai and Hira Rai, two young girls from Turuk to St. Philomena's school, Kalimpong. The two girls, after their completion of studies, decided to become Catholics. Therefore, Bishop Eric Benjamin and Fr. Augustine Gurung visited Sadam, Turuk on 13<sup>th</sup> August 1968 to verify the genuineness of the desire of the girls to become Catholics. Their desire was found genuine and they were

baptized by Fr. Gex Collet at St. Theresa's Parish, Kalimpong. As a result, the Bishop appointed Fr. Augustine Gurung as priest in-charge of Turuk.

In the field of evangelization Jitman Philip Rai was baptized in the chapel of Turuk on 14.11.1968 by Fr. Augustine Gurung. (Church Records: Baptism register)<sup>232</sup>. The inhabitants of Turuk found the new religion more liberative than the traditional Rai customs. The ethnic classification of the Catholic population in Turuk is as follows:

**Table 5.8 Catholic Population at Turuk, Community-wise**

Community	Number
Rai	46
Gurung	28
Mangar	22
Subba	15
Tamang	14
Lepcha	11
<b>Total</b>	<b>136</b>

Source: Church record

The following Catholic priests have worked at Turuk between 1968 and 2005: Fr. Augustine Gurung, Fr. Charles Mukhia, Fr. Anthony Namchu, Fr. Victor Khawas, Fr. Patrick Golay and Fr. Alphonse Lingdamoo. In the field of education, the Loreto nuns opened a primary school at Sadam. The classes include LKG to class IV. There are altogether 168 students, both male and female, pursuing studies.

In the field of medical care, Fr. Anthony Namchu introduced Mother-child Health Programme of Seva Kendra, Siliguri. He has also set up a dispensary for the people. The health care was taken care of by a trained nurse, appointed by Fr. Namchu.

#### 5.4.7 St. Francis of Assissi Catholic Mission, Jorethang

The church is situated in South Sikkim, in the heart of Jorethang town, on the bank of river Rangeet in Salghari Revenue Block. The distance from Gangtok to Jorethang is 87 kilometers. Fr. Charles Mukhia was the first priest to start a mission at Jorethang. He acquired the present property from a Majhi family and started a primary school. Gradually the school was upgraded year by year. It has been affiliated to ICSE board of Delhi.

The Sisters of the Daughters of the Cross arrived at Jorethang on 29<sup>th</sup> February 1980 to assist Fr. Charles in the smooth running of the mission. The invitation letter from Bishop to Sr. Marie Therese reads, "Let the Cross shine through its daughters from the Himalayan hill top to the valley below." (Bishop Eric's letter to Sr. Marie Therese, dated 25<sup>th</sup> February, 1980)<sup>233</sup>. The management of St. Francis Assissi church is by the daughters of the Cross.

In the field of evangelization, Mr. Sebastian Thapa from Sacred Heart Church, Singamari was brought here as Catechist. Mr. Sebastian toured the villages in South-west Sikkim, exploring the possibilities of establishing a Catholic mission. At the same time the nuns had taken up house visiting. The convent chronicler records in the house dairy:

*"Visited a few houses introducing ourselves and getting acquainted with them" (Convent Chronicle: Entry on 8<sup>th</sup> March, 1980)<sup>234</sup>.*

Fr. Elias Pinto, a visitor from Darjeeling undertook missionary expeditions to Himalayan villages in South-west Sikkim. The first baptism has been recorded of Mrs. Priscilla Rai by Fr. Elias Pinto. (Church Records: Baptism register 1971)<sup>235</sup>. Sr. Fransisca Lepcha, a musician interacts with the local people through her music. There are 23 local students learning music at Jorethang.

**Table 5.9 The Ethnic Composition of the Catholic Community Jorethang**

<b>Ethnic Community</b>	<b>Number</b>
Rai	27
Thapa	17
Subba	13
Mukhia	12
Bagdas	12
Chettri	07
Ghattani	06
Gurung	02
Total	96

Source: Church Records

#### **5.4.8 Namchi Public School, Namchi, South District**

It situated near Loyola College on Namchi-Damthang road. In 1990, Mr. Bhandari, the then Chief Minister of Sikkim handed over Namchi Public School to the Roman Catholic Diocese of Darjeeling. Fr. William Miranda was appointed the first Catholic Principal of the institution. During his tenure as Principal, he brought up the academic standard of the school. The next principal was Fr. Paul D'Souza, who expanded the infrastructure of the school. He gave equal importance to studies and sports and was instrumental in making a football ground in the school campus. During his tenure, the ICSE and ISC students obtained cent per cent result. The present Principal is Fr. George D'Souza, who is an academician and disciplinarian. He instills in the students a sense of research. The Sisters of the Congregation of Jesus assist the priests in the administration of the school. The Vice Principal is always chosen from among the nuns. Sr. Josephine handles the administrative work in the absence of the Principal. Now, there are 780 students studying at Namchi Public School from Nursery to class XII. (School records: Attendance Register 2006)<sup>236</sup>.

#### 5.4.9 Loyola College of Education, Namchi

The institute is situated at Namchi, the headquarters of the South district of Sikkim, in a sprawling and picturesque ten acres of land at the foothill of the Himalayas. It is two kilometers away from Namchi town, on Namchi-Damthang road.

The college is a Catholic private institution under the management of the Jesuit order. It was started in response to the request from the Government of Sikkim. The agreement between the Jesuits and the Government reads as follows:

*The Darjeeling Jesuits and the Government of Sikkim felt the need of training quality educators for the Himalayan region of Sikkim. Therefore, both parties entered into an agreement on 12<sup>th</sup> February 1993 in order to start a Jesuit B.Ed. College at Namchi. The land is a gift from the Government of Sikkim. (The Deed signed on 12.02.1993 by the Government of Sikkim and Darjeeling Jesuits of North Bengal)*<sup>237</sup>

The first batch of trainees was admitted in July 1994. In the past twelve years, 1200 students have graduated from this institution. The trained teachers are absorbed into Government and Private schools of Darjeeling and Sikkim hills. At present, there are 100 students pursuing the training programme at Loyola.

#### 5.4 10 St. Peter's Catholic Mission, Namchi

The Catholic mission is situated by the side of Namchi-Siliguri road. It is one kilometer away from Namchi town. Though Namchi is the centre, the mission work is done in the neighboring villages like Salleybong, Pabong, Bul Kalikop and Singtam Pallong.

The Catholic Church entered Namchi in 1982. Fr. Charles Mukhia, a resident of Jorethang made frequent visits to Namchi to meet the Catholic teachers. The first Catholics of Namchi are the following:

1. Mr. O. D. Lepcha
2. Mr. Joachim Rai and family
3. Mr. K. B. Rai and family
4. Mr. Somraj Rai and family
5. Mr. Pius Pradhan and family
6. Mr. Prem Chettri and family.

Fr. Victor Khawas, through his simplicity and hard work, established a small group of Catholics at Salleybong. Mr. Kamal Jogi was Fr. Victor's Catechist.

Realizing the need in the field of education, Fr. Charles rented a small room near Baichung stadium and started Little Flower School. The people of Namchi began to show interest in educating the children in a Catholic school. When the Government of Sikkim handed over Namchi Public School to the Roman Catholic Diocese of Darjeeling, the staff and pupils of Little Flower School were absorbed into Namchi Public School.

In order to uplift the economically challenged people, Fr. Victor Khawas introduced piggy, broom cultivation, cattle rearing and tree plantation. Fr. Khawas also made arrangements for the landless and homeless to have shelter.

#### **5.4.11 Don Bosco Catholic Mission, Malbasey**

The Catholic mission is situated by the side of the road from Jorethang to Soreng. Malbasey comes from the word 'mallibas' which means the place of abundance of bamboo.

The Sikkim Government offered a plot of land to the Roman Catholic Church of Darjeeling to establish a school. The Bishop approached the Salesians of Don Bosco. After proper discussion and discernment, the

Salesians accepted the offer. Regarding the beginning of the school, Fr. Nicholas Lo Groi in *The History of the Kolkata Province of St. John Bosco* writes:

*“On 16<sup>th</sup> January 1990, The Council takes the decision to accept Sikkim, after a conversation over phone with Msgr. Thomas D’Souza, Vicar General. Fr. George Tiru Malachalil is asked to take up the first steps by setting up a temporary shed for a school that would be started in March 1990 in agreement with the bishop’s request” (Lo Groi, 2003:514)<sup>238</sup>.*

The sisters of St. Joseph’s of Cluny along with Salesians opened KG and class one. Meanwhile, Fr. George purchased more land from Ratnaman Gurung. He prepared plans for the school. The subsequent years have witnessed a gradual growth of the school. Presently, the school is a full-fledged co-educational school from KG to class twelve. The school is affiliated to the Delhi Board of ICSE and ISC. The students obtain cent percent results every year. There are 490 students on the roll for 2006 academic year.

In the field of evangelization, the first baptism was of Ratnaman Gurung on 26.04.1992 by Fr. Thomas Polackal, the Salesian Provincial (Church record: Baptism Register)<sup>239</sup>. The interaction between the Salesians and the local people over the years has resulted in creating a Catholic community at Malbasey.

The ethnic composition of the Catholic Community is as follows:

**Table 5.10 Ethnic Composition of Catholic Population, Malbasey**

Ethnic community	Number
Gurung	42
Tamang	34
Chettri	22
Subba	14
Mukhia	14
Rai	13

Lepcha	12
Thapa	12
Darnal	10
Khawas	08
Sherpa	06
Bhutia	04
Bishwakarama	02
Total	193

Source: Baptism Register

#### 5.4.12 Don Bosco School, Rinchenpong

It is situated in west Sikkim, 38 kilometers away from Jorethang. It is run by the sisters of the Daughters of the Cross, under the proprietorship of Don Bosco, Malbasey. The classes are from LKG to class VII. There are 248 students, 145 males and 103 females. The religion-wise break up of the students is as follows:

Table 5.11 Religion-wise Break up of Students, Rinchenpong, 2005

Hindus	127
Buddhists	73
Protestants	38
Catholics	10
Others	Nil
Total	248

Source: Application forms

#### 5.4.13 St. Mary's Convent School, Geyzing, West District

The Honorable Chief Minister, Nar Bahadur Bhandari invited the Catholic Missionaries to establish an educational institution at Geyzing, headquarters of West district. After selecting suitable plots of land three kilometers away from town by the road from Geyzing to Pelling, two

lease deeds were signed between the government of Sikkim and the Roman Catholic Diocese of Darjeeling. The first plot comprises 4.3740 hectare. Later an additional plot of 1.4460 hectare was given to the Bishop by the Government. Bishop Eric Benjamin, the head of the Roman Catholic Diocese of Darjeeling, invited the Congregation of the Daughters of Mary Help of Christians, a branch of Catholic Church to start an educational institution. Therefore, an agreement was made on 25<sup>th</sup> March 1994 between Bishop Eric Benjamin and Sr. Henrie Thevashennel, provincial of the sisters. Bishop invited the sisters “to participate in the educational and pastoral apostolate of the Diocese” (Agreement between Bishop Eric Benjamin and the provincial of Daughter of the Mary help of Christians, signed 25/3/1994)<sup>240</sup>.

After constructing a temporary school building, the formal classes commenced on April 4<sup>th</sup> 1991, with 34 students and four teachers. (School records: Attendance Register)<sup>241</sup>. There are 433 students for the session 2005. There are 217 male and 216 female students (School records: Attendance Register 2006)<sup>242</sup>. The break up of the students by religion is as follows :

**Table 5.12 Students by Religion**

Hindus	242
Buddhists	100
Catholics	51
Protestants	27
Others	13
Total	433

Source: School Attendance Registers and Admission forms

The description of the Mission campus is as follows. The plots are located above Geyzing town. The ranges after ranges are visible on a clear sky

from here. A magnificent structure spreads out for more than half of the campus. A Sikkim style gate welcomes the local children to schools. A football ground and a basketball court add to the scenic beauty of the terrain. The statues of Catholic Saints are placed on raised platforms at prominent places in the campus. The Principal's office, school office, class rooms, computer room, hostels, staffrooms for male and female teachers, convent, auditorium and staff quarters create befitting ambience for the hill children to pursue their search for truth.

The agreement states that a presbytery and prayer hall should be allowed within the school campus. The nuns, students and the local Catholics may participate in the worship. Fr. Victor Khawas was the first Catholic missionary to reside at Geyzing. The first baptism was recorded in the register on 2<sup>nd</sup> January 1993. On that day, Lucy Tikadevi Rakhali was baptized by Fr. Khawas.

Fr. Marcel Rai, the present pastor says "Prior to the arrival of Fr. Victor Khawas, Catholic priests from Jorethang, Darjeeling and Malbasey visited the houses of local people. The frequent visits established a strong bond between the missionaries and the local people. The local people believed in the prayers of priests" (Interview with Fr. Marcel Rai on 21.10.2004)<sup>243</sup>. Therefore, when the Government offered land for missionaries at Geyzing, the offer was readily accepted by the Roman Catholic Bishop of Darjeeling. Fr. Victor Khawas stayed at Geyzing for six years. Edward Rai describes the missionary methods of Fr. Victor in the following words: "Fr. Victor was a simple pastor who visited almost all the houses in Geyzing. He would talk to any one whom he meets. He spoke about Jesus and the healing power of Jesus. His traveling kit included a sleeping bag made of sacks, mass articles and minimum clothes. Whenever he visited a Hindu or Buddhist family, he would express his desire of spending the night in that family. He would ask for accommodation in

the cow shed" (Interview with Edward Rai on 2.10.2004)<sup>244</sup>. The simple life style of Fr. Victor attracted many at Geyzing towards Christianity. Daniel Thapa says about the second pastor, Fr. Marcus Yonzon, "a true local missionary who cared for everyone irrespective of caste, creed and religion (Interview with Daniel Thapa on 22.10.2004)<sup>245</sup>. According to Sanju Shilal, "Fr. Marcel Rai visits the sick very often and brings solace in their lives" (Interview with Sanju Shilal on 22.10.2004)<sup>246</sup>.

There is a small hostel for Catholic boys in the campus known as Viyaney Study Centre. There are fourteen economically disadvantaged boys who avail the facilities of the centre for their education.

**Table 5.13 Catholic Population: Community-wise, Geyzing.**

<b>Community</b>	<b>Number of Catholics</b>
Rasaily	36
Sunuwar	28
Tamang	26
Rai	24
Subba	14
Thapa	12
Kalikotay	12
Gurung	12
Chettri	08
Shilal	07
Sundas	05
Thatal	04
Bhutia	03
Sherpa	02
<b>Total</b>	<b>193</b>

Source: Baptism Register

**Table 5.14 Distribution of Catholic Missions in the Darjeeling Hills**

Catholic Missions in Sub-divisions	Darjeeling	Kurseong	Kalimpong	Total
Churches	05	03	21	29
Convents	12	06	15	33
Educational Institutions	22	07	22	51
Hostels	11	05	11	27
Dispensaries	10	03	12	25
Social Service Centres	01	01	01	03
Formation Houses	02	00	02	04
Pastoral Centres	01	00	01	02

Source: Church Records

The above table indicates the number of Catholic Missions in Darjeeling hills. The Catholic missionaries have established these institutions over the past a century and a half. It is evident from the table that the Catholic missionaries established more Catholic missions in Kalimpong than other places. Kalimpong received priority in the planning of the Catholic missionaries because of its remoteness and backwardness.

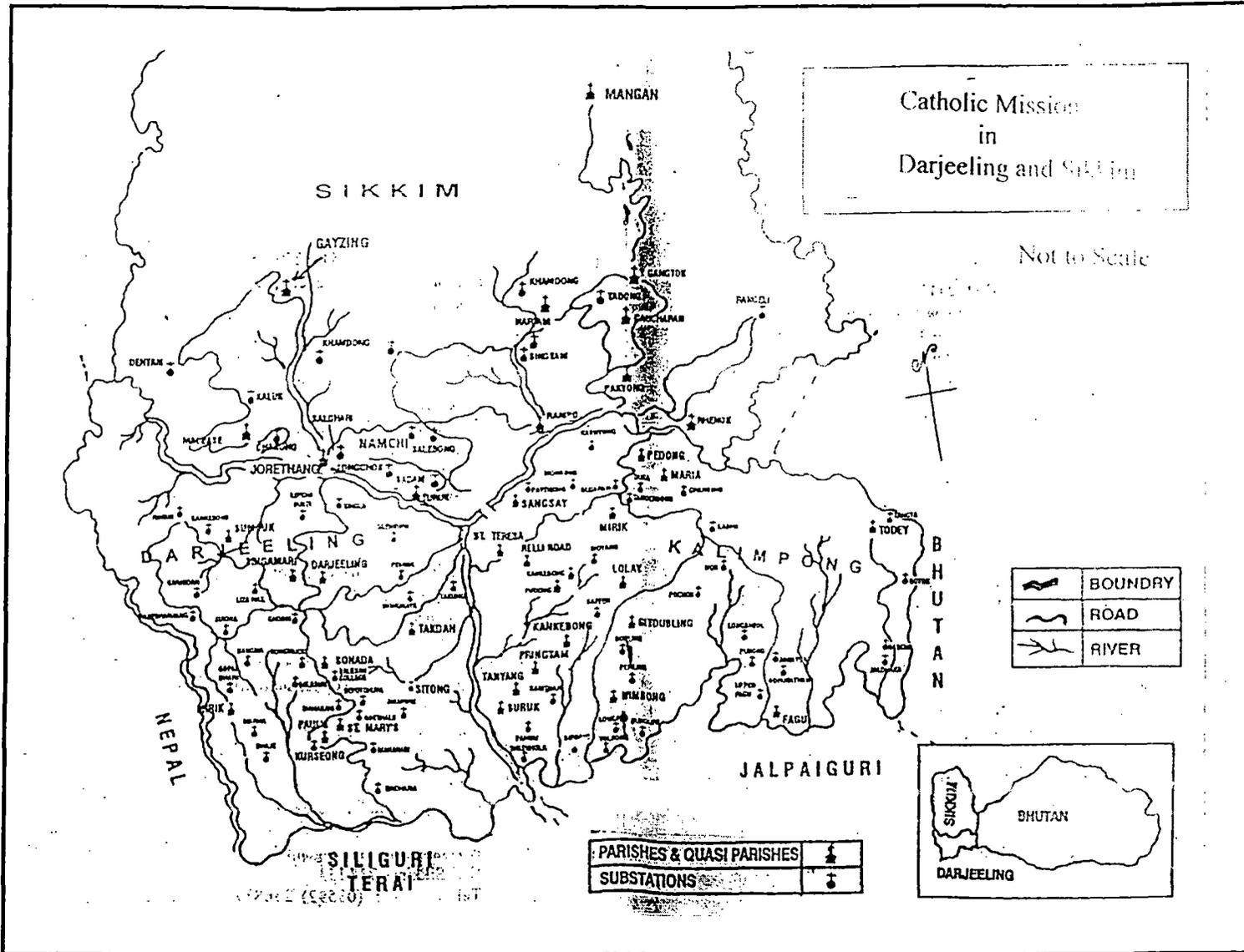
**Table 5.15 Distribution of Catholic Missions in Sikkim**

District	Churches	Convents	Educational Institutions	Hostels	Dispensaries	Social service centers
South	04	04	06	02	01	00
West	02	02	03	02	00	00
North	00	01	01	00	01	00
East	08	07	07	06	03	01
Total	14	14	17	10	05	01

Source: Church Records

The above table indicates the strength of Catholic Missions in Sikkim that developed in the past fifty-four years. Though Catholicism entered Sikkim comparatively later, the impact is strongly felt. As the table and the map in figure No. 2 indicate, the concentration of the Catholic Mission is

(Fig. 2)



more in East Sikkim, presumably because of its proximity to Pedong, a well-known Catholic Mission area in neighbouring Kalimpong subdivision of Darjeeling Hills. In North Sikkim, till date Catholic missionaries have not been able to make much headway and there is no resident priest. However a school with a dispensary was opened in 2004.



Plate 15. Mrs. Regina (Chimito) Lepcha, who accommodated Fr. Leonard Molomo in 1951. Catholicism entered into Sikkim through this pious person.

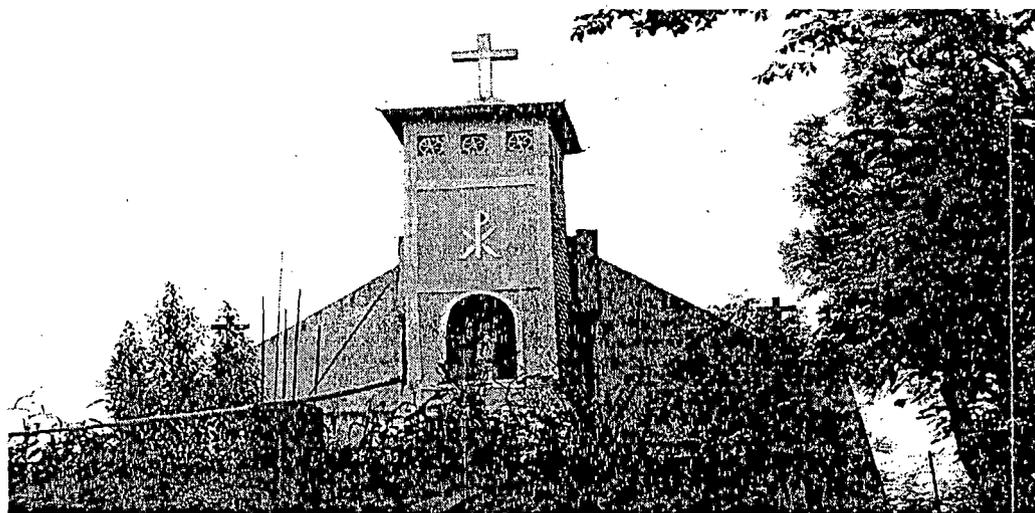


Plate 16. Christ the King Church Pakyong, the first Catholic Church in Sikkim.



Plate 17. Father Brahier, who initiated Catholic Mission at Martam and Gaucharan in East Sikkim. He was the only Swiss Catholic Missionary who worked in Sikkim.



Plate 18. St. Paul the Apostle Church, Tadong. It was inaugurated on 15<sup>th</sup> April 2006

The entry of Catholic missionaries into Darjeeling-Sikkim Himalayas is an interesting and exciting event in the history of Eastern Himalayas. In Darjeeling hills, the Catholic missionaries, through their educational institutions, medical care and community developmental programmes influenced the urban and rural inhabitants. In Sikkim, educational institutions alone served as an entry point into the lives of various ethnic groups. The beneficiaries of Catholic institutions and programmes often facilitated the establishment of mission campus in Darjeeling and Sikkim for various humanitarian works.

## References

1. Loreto Sisters: The Institute of the Blessed Virgin Mary was founded by Mary Ward at St. Omer in 1609 for the defense and propagation of faith. Mother Frances Teresa Ball founded the Irish Branch in Dublin in 1821. At the request of Bishop Carew, the first group of sisters, known as Loreto sisters, came to Calcutta in 1841.
2. Bengal Catholic Herald, dated 15<sup>th</sup> April 1946, p 7.
3. The Archbishop had the authority to send the nuns wherever he wanted and the nuns had to be obedient to Bishop. Therefore, Mother T. Mons had to leave Calcutta for Darjeeling on 10<sup>th</sup> August 1846 when she received the order to the effect from the Bishop. The event has been recorded in the diary of the Archbishop.
4. Mother Teresa Mons' letter to Archbishop Carew dated 15<sup>th</sup> October 1846.
5. *First The Blade*. Calcutta: Loreto House p,58
6. Fr. Mc Girr's diary: Entry on 8<sup>th</sup> February 1848.
7. School Admission Registers
8. Fr.Mc Girr's Dairy: Entry on 8<sup>th</sup> February 1848.
9. There was misunderstanding regarding the jurisdiction over Darjeeling between Dr. Carew and Bishop Hartman. Soon after

the arrival Loreto nuns in Darjeeling, Bishop Hartman exerted his authority and visited Darjeeling in 1848.

10. The Loreto sisters built a small house in front of the convent to house the orphans. When a parent died the other parent found it difficult to take care of the children. The sisters looked after such children. Later the orphanage was shifted to Entally, Calcutta.
11. The Convent Chronicle records that a party of Loreto nuns arrived at Darjeeling to form part of the convent community. The nuns were accompanied by Bishop Hartman. This was Bishop Hartman's second visit to Darjeeling. The entry in the chronicle was on 29<sup>th</sup> September 1853.
12. The School Attendance Register of 1867, February to December.
13. Indo-European correspondence, dated 13<sup>th</sup> January 1867:2
14. The inscription on the wall of Loreto convent school.
15. Ibid
16. The building, where the aspirants to nunhood get training is called Novitiate. The aspirant is known as novice. Mother Teresa of Calcutta underwent training in this building at Loreto convent Darjeeling.
17. School records: Admission Register of 1917.
18. *The Darjeeling Times* dated 27<sup>th</sup> October 1926.
19. *Our Field* 1938 p.244
20. The College Chronicle: Entry on 1<sup>st</sup> August 1961
21. Mother Damien's letter to her Provincial dated 03.04.2004.
22. Fr. Depelchin was born on 10<sup>th</sup> October 1822. He joined the Society of Jesus on September 25<sup>th</sup> 1842. He arrived in Calcutta on November 28, 1859. After serving at St. Xavier's, Calcutta and Bombay, he took charge of St. Joseph's College, Darjeeling in 1888.
23. *Our Field* 1938:250

24. John Whelan (1988) *A Century Observed*. Darjeeling: St. Joseph's College, p 25.
25. Goethals was a Belgian Jesuit who became Archbishop of Calcutta. When St. Joseph College was ready the inaugural ceremony was conducted by Archbishop Goethals. He was the only high ranking ecclesiastical dignitary in Bengal at that time.
26. School Admission Register: 1892.
27. Special department meant studies after the completion of Cambridge. The special department grew up year by year and became university department or Degree College.
28. Fraser Hall is the official auditorium of St. Joseph's school. Since Lt. Governor of Bengal, Andrew Fraser donated cash for the construction of the hall, the auditorium was named Fraser Hall in 1907.
29. John Whelan (1998) *A Century Observed*. Darjeeling: St. Joseph's College, p 43.
30. Ibid, p43
31. The college authorities had decided to admit women students in 1948. An extension of the school was constructed in 1949 for educating women.
32. College Record: Attendance Register, 1949.
33. The nuns who belong to the order of St. Ann's arrived at Northpoint to look after the infirmary and primary division.
34. The present state of Jharkand was known as Chotanagpur. It was a mission field of the Belgian fathers.
35. Fr. Maurice Stanford arrived in Darjeeling on 31<sup>st</sup> January 1947, along with Fr. Daly, Bro. Robin, Fr. Predergast and Fr. Mackey. He was a member of the first batch of Canadian Jesuits to arrive in Darjeeling. He served St. Joseph's school as rector from 1950 to 1955 and from 1959 to 1965. The building of the commerce department of the college is named after him.
36. Church Records: Baptism Register.
37. Bengal Catholic Herald, 1<sup>st</sup> August 1883:3.

38. Since there was already a Bishop's house of the Anglicans, the new residence of Goethals was named Archbishop's house to differentiate it from the Anglican Bishop's house.
39. Fr. Scharlaeken' letter to his superior in Calcutta, dated 12.04.1906.
40. Ibid,dated 12.04.1906
41. Catechist is always a trained local person. He is a mediator between the missionary and the people.
42. The Canadian Jesuits reached Darjeeling in 1947 to assist the Belgian fathers but gradually took over the mission.
43. Church Record: Church Chronicle dated 30.03.1947.
44. Bishop Eric Benjamin was born at St. Mary's Hill, Kurseong on May 13<sup>th</sup> 1920. He was consecrated on 7<sup>th</sup> October 1962 at Valetta, the capital of Malta. He is the first Nepali prelate. He died on 12<sup>th</sup> May 1994 at St. Teresa's presbytery.
45. Fr. Ford's letter to his superior at Calcutta dated 20.06.1896.
46. All Soul's day is celebrated on 2<sup>nd</sup> November all over the world. The Catholics of Darjeeling and Sikkim decorate the graves of their dear ones in the cemetery. A Catholic priest sprinkles water on the graves. In this way, the dead are remembered once a year.
47. Corpus Christi means body of Christ. On this solemn occasion a procession is held to venerate the body and blood of Jesus. The sacred bread is taken in procession. The Catholics during the procession sing hymns and recite prayers.
48. Church Records: Baptism Registers.
49. Fr. Burns was born on 26<sup>th</sup> April 1925. He entered the Society of Jesus on 30<sup>th</sup> July 1943. He arrived in India 1953. He taught English at St. Joseph's College for 27 years. He inaugurated North point Alumni Association (NPAA). In 1971 NPAA started a hundred literary centres where adults were taught the rudiments of reading writing and arithmetic. Fr. Burns started Hayden Hall on Laden La road.

50. *Calcutta Jesuit News Letter*, January 1965.
51. Interview with Bro. Eric Rudum on 10.11.2004.
52. Convent Chronicle: Entry 10.05.1902.
53. Convent Chronicle dated 24.02.1956.
54. School Record: Admission Register.
55. Interview with Sr. Gerald P. on 15.01.2004.
56. School Record Admission Registers.
57. *Our Field*: May-June 1932:235.
58. *Our Field*, 17<sup>th</sup> March 1933:156.
59. School Record: Attendance Register.
60. House Chronicle: Salesian College, Sonada.
61. Fr. Lo Groi (2003) *History of the Kolkata Province of St. John Bosco*.  
Kolkata: Salesians of Don Bosco.
62. House Chronicle: 02.04.1938
63. Interview with Fr. Jellici on 02.02.2004
64. *Our Field* 6<sup>th</sup> April 1925
65. School Record: Attendance Register.
66. School Record: Attendance Register.
67. Field notes, 03.02.2004
68. Church Records: Baptism Registers.
69. Interview with Daniel Loksom on 20.02.2004.
70. Interview with Rose Lima on 20.02.2004.
71. It is a vegetable abundantly found in Eastern Himalayas.
72. It is a soft broom made of amliso plant.

73. Bro. Nick was a Canadian Jesuit who introduced scientific agricultural methods in the Catholic Missions in Darjeeling and Sikkim.
74. Interview with Solomon on 20.02.2004.
75. Interview with Charles Mukhia on 02.03.2004.
76. Convent Chronicle: Entry on 22.06.1993.
77. School Records: Attendance Register.
78. Interview with Sr. Amalia on 06.04.2004.
79. The inauguration of the church took place on 30<sup>th</sup> April 2004. It was blessed by Bishop Stephen Lepcha of Darjeeling diocese.
80. The Pope of Rome had a desire to establish a Mission station in Tibet. One of the attempts was to erect Tibet as a Catholic Mission area. Therefore southern mission was officially inaugurated.
81. Missions Etrangeres de Paris means Foreign Missions of Paris. An abbreviation MEP is often suffixed to the name of a priest who belongs to the society.
82. The existence of Christianity in Tibet enthused the missionaries of 15<sup>th</sup> and 16<sup>th</sup> centuries to venture in to the plateau. The attempt to enter Tibet for the establishment of a Catholic mission is still on.
83. Fr. Desgodins was born on 16<sup>th</sup> October 1826. He joined the MEP on 26<sup>th</sup> September 1854. He came to India on 11<sup>th</sup> November 1855. He came to Kalimpong sub-division. He died on 14<sup>th</sup> March 1913 and was buried at Sacred Heart church cemetery in Pedong at Kalimpong.
84. Fr. Henry Mussot accompanied Fr. Desgodins in 1881 in a journey to Pedong. Later in 1883, Fr. Mussot left Pedong for Chinese border where he became a martyr.
85. The mule track is still intact. It is a stone paved path, which is behind St. George Higher Secondary School, Pedong.

86. Fr. Desgodins could not go to Tibet. Therefore, he planted a cross below his presbytery that faces Tibet. The location is known as 'Crus dara'.
87. Fr. Desgodins' letter to his superior in France, dated 12.11.1882.
88. Mr. Wace was deputy Commissioner at Darjeeling at that time. Since he was a Catholic he granted three acres of land to the French missionaries at Pedong.
89. Church Records: Baptism Registers.
90. Fr. Desgodins started a Bhutia school for the Bhutia children in 1885. He was a scholar in Bhutia language. Pedong was predominantly inhabited by Bhutia and Lepchas.
91. School Register: Attendance Register.
92. *Missions Catholique* was a Catholic mission bulletin, published quarterly from the mission head quarters in France. The publication covered mission news.
93. British expedition to Tibet took place in 1888-1889 AD. Fr. Hervagault and Fr. Saleur served the British expedition as chaplains to Irish soldiers. As a reward for the service, R.C mission was donated a big plot of land on a hill opposite to Pedong.
94. Fr. Desgodins' letter to his superior, dated 05.12.1890.
95. Fr. Jules Douenel was born on 20<sup>th</sup> September 1866. He joined MEP on 7<sup>th</sup> September 1889. He came to India in 1892. On 15<sup>th</sup> February 1929, Pope XI created Prefecture Apostolate of Sikkim and Kalimpong and Fr. Dounel was appointed its first Prefect.
96. Fr. Hervagault was born on 11<sup>th</sup> November 1858. He joined MEP on 15<sup>th</sup> April 1889. He came to India in 1883. He stayed at Maria Busty for forty-four years. He died on 23<sup>rd</sup> May 1936 and was buried at Catholic cemetery, Maria Busty.
97. Maria Busty means the village of Mary. The fathers admitted only Catholics in this village. All the Catholics were placed under the protection of Mary.

98. Mary, the mother of Jesus occupies a prominent place in the life of a Catholic. The prayers may be addressed to Jesus through Mary.
99. Fr. Saleur was born on 15th April 1861. He joined MEP on 14<sup>th</sup> October 1881. He came to India on 25<sup>th</sup> December 1884. He worked in Maria Busty and Pedong. He died on 6<sup>th</sup> May 1980 and was buried at Sacred Heart Church cemetery, Pedong.
100. Fr. Desgodins' letter to his superior in France, 22.12.1891.
101. Fr. Desgodins' letter to his superior dated 30.03.1891.
102. *Missions Catholique de Pedong*, 1851:221-76.
103. The Church Chronicle: Entry on 15.10.1891.
104. Fr. Hervagault's letter to his superior dated, 10.12.1891.
105. Ibid
106. Church Records: Baptism Register
107. Fr. Hervagault's diary. Entry on 11.05.1892.
108. Fr. Hervagault's letter to his superior dated 10.06.1893.
109. Fr. Hervagault's letter to his superior, dated 02.06.1920.
110. Church Records: Baptism Register.
111. *Missions Catholique de Pedong*, 1916: 456.
112. Fr. Desgodins' letter to his superior, dated 23.11.1890.
113. Awasty (1978) *Between Sikkim and Bhutan (The Lepchas and Bhutias of Pedong)* Delhi: BR.Publishing Corporation, p,22 .
114. Fr. Hervagault introduced agriculture in Maria Busty. He planted tea in his Mission Campus. The tea plantation is still seen in the Mission campus.
115. Interview with Mr. Joseph Bhutia on 07.08.2005.
116. Co-Operative of paddy seeds supplied quality seeds to the farmers free of cost.

117. Dispensary Record: Entry 18.02.1957.
118. 'Doctorni ama' means mother doctor.
119. Interview with William Phipon on 05.04.2004.
120. Fr. Hervagault and Fr. Morinaux frequented Gorubathan during winter.
121. Fr. Benjamin Stolkey spoke Nepali fluently. He wrote Bible in Lepcha.
122. Mr. GT Sitling was a protestant pastor who became Catholic later.
123. Church Records: Baptism Register.
124. Field notes: 05.04.2004.
125. Fr. Eigenmann treated the Lepcha patients of Gorubathan. He visited Gorubathan once a month.
126. Franco-Swiss museum contains all the articles used by French and Swiss missionaries. It is situated at Pedong.
127. Fr. Hervagault's letter to his superior, dated 27.03.1897.
128. Fr. Hervagault's diary: Entry 19.09.1900.
129. Interview with Mr. Joseph Sitling on 02.05.2004.
130. Interview with Mr. Buddha Lepcha on 07.05.2004.
131. Church Records: Baptism Register
132. Sr. Jean was a French nurse. She worked in Maria Busty and Git Dabling.
133. Sr. Jean's letter to Mother General in Paris, dated 25.04.1949.
134. The church was built in the shape of a Cross. Fr. Schyrr was the architect and the church was completed in 1967.
135. *The Telegraph*, Thursday 13.01.2006.

136. Sr. Emma was a nurse in Maria Busty and Git-Dabling. She attended complicated delivery cases in the villages.
137. O'Malley (1907) *Bengal District Gazetteers, Darjeeling*. New Delhi. Logos Press, p 124.
138. Interview with Fr. Rene Singh on 01.06.2004.
139. Fr. Martin Rey took charge of Sacerd Heart Church, Pedong when Fr. Rene was appointed headmaster of St. George Higher Secondary School, Pedong.
140. Fr. John Bingham, an American Jesuit was in charge of the Catholics at Munsong for Two years.
141. The diary of Fr. Rene Singh: Entry on 03.11.1992.
142. Fr. Douenel's letter to Mother Ursula dated 16.03.1920.
143. SDO's letter to Sr. Ursula dated 03.07.1923.
144. Convent Chronicle: Entry on 26.07.1921.
145. SDO's letter to Sr. Ursula dated 03.07.1923.
146. The Deputy Commissioner wrote a letter to Sister 12.02.1925.
147. Sr. Marie Therese's letter to Mother General in Paris 04.06.1926.
148. Convent Chronicle: Entry on 03.03.1929.
149. Convent Chronicle: Entry on 06.06.1927.
150. Church Records: Baptism Register.
151. Fr. Andre Butty started a dairy farm at Kalimpong. He took care of the employees so well that he built houses for them.
152. Doma Tamang, one of the employees of Fr. Butty started a cheese cottage of her own. According to her Fr. Butty corresponded with her till his death. Doma, though a Buddhist, offers prayer in a Catholic Church for the response of the soul of Fr. Butty on his death anniversary. A cottage near St. Augustine's School has been named Butty Niwas, in memory of the founder of Swiss welfare dairy.

153. Interview with Doma Tamang on 11.06.2004.
154. Interview with Norden Tsering Lepcha on 06.06.2004.
155. Convent Chronicle: Entry on 22<sup>nd</sup> Nov. 1981 SCN.
156. *Ten Léaves*, Vol 16, No. 4. 1988.
157. Interview with Joseph Lepcha on 20.06.2004.
158. Fr. Peter Ranger was an Anglo-Indian priest whose father was a tea planter. His elder brother having a cottage in the bazaar gave him an opportunity to make an opening at Algarah Bazar. Making a good use of the providential opportunity he started a small station in one of the rooms of his brother. It was also a halting station place for him en route to Gorubathan.
159. Michael Lepcha heard about the Catholic Missionaries in Pedong and Kalimpong. He discussed with his wife about accepting Catholicism. Since his wife had no objection he invited Catholic Missionaries to Mirik.
160. Interview with Joseph Lepcha on 20.06.2004.
161. Church Records: Baptism Register.
162. Amliso is a broom plant. It grows abundantly in the hills. The leaves are fodder for cattles.
163. Fr. Paul Thurler was born 17<sup>th</sup> Dec. 1900 at Estavayer-le-Lac, Switzerland. He was ordained a priest on 26<sup>th</sup> March 1932. He arrived at Pedong on 12.02.1937. He worked at Kalimpong and Pedong.
164. Fr. G. Rouiller was born on 10<sup>th</sup> September 1908 at Chemex, Switzerland. After studying in his village school and at St. Maurice, he entered the Novitiate (St. Maurice) in 1928. Ordained priest on 12<sup>th</sup> August 1934. He arrived at Kalimpong on 12.02.1937.
165. Interview with Aasing Joseph Lepcha on 27.06.2004.
166. Church Record: Baptism Register
167. Dispensary Chronicle 16<sup>th</sup> April 1955.

168. Interview John Lenus Lepcha on 04.07.2004
169. Church records: Baptism Registers.
170. Convent Chronicle: Entry 21.02.1986.
171. Interview with Thomas Passeeng Lepcha on 11.07.1895.
172. Fr. Desgodin's letter to his Superior, dated 04.05.1895.
173. Church Records: Baptism Registers.
174. Church Records: Baptism Registers.
175. Convent Chronicle, entry on 17.03.1995.
176. Interview with Sr. Dennis on 11.07.2004.
177. Chronicle entry on 01.01.1978.
178. Church Records: Baptism Registers.
179. Extract from the unpublished invitation 03.02.1974.
180. Church Records: Baptism Registers.
181. Interview with Michael Rai 18.07.2004.
182. *Our Field*: 1939:25
183. Fr. Koch's letter to Fr. Grosjean dated, 10<sup>th</sup> February 1889.
184. Sr. Mary's College Chronicle: Entry on 19.02.1909.
185. *Our Field*, April 1939, p.160.
186. Ibid, p.160.
187. *Calcutta Calling* 1964, No. 43 July- September, p.8.
188. Ibid.
189. *Our Field* 1941. p 27.
190. *Our Field* 1941. p 81.
191. Church Records: Baptism Registers.
192. Church Records: Baptism Registers.
193. St. Mary's College Chronicle: Entry on 06.01.1901.
194. *Our Field* 1953, March - April, p.17.
195. Fr. Motet's dairy: Entry 15.01.1891.
196. *Our Field* 1928, April, p.25.
197. *Our Field* 1933: September - October, p.44.
198. *Our Field* 1935: January, p.19.

199. Interview with Cecilia on 01.08.2004 at Kurseong.
200. Fr. Koch's letter to his mission Superior in Calcutta dated, 11<sup>th</sup> September 1885.
201. Josson (1912) *La Mission de Bengal Occidental*. Darjeeling: St. Joseph's College, p.37
202. Church Records: Baptism Registers: 14.03.1891.
203. St. Mary's College Chronicle entry on 15.01.1905.
204. Brennan, *Centenary Souvenir* 1905 - 2005, p. 23..
205. Visitor's Book, entry 15.11.1903.
206. School Attendance Register.
207. School Chronicle: Entry on 18.10.1907.
208. Sr. Mary Josephine's letter to her Superior in France dated 16.02.1910.
209. St. Helen's School Chronicle entry on 09.06.1899.
210. *Helena* 1939, p.22.
211. *The Goethalite* 1992, p. 3.
212. *The Goethalite* 1993, p. 5.
213. Goethal's School Records: Attendance Registers.
214. Holy Cross Convent Chronicle: Entry on 25.09.1956
215. Father's Kothi's means the presbytery.
216. Letter from the Board of Secondary Education to Secretary Don Bosco School, Minutes dated 06.04.2005.
217. News Bulletine 1886. Fr. Gratuze has written an article on Pedong.
218. *Anugraha* 2000 p.37.
219. Interview with Chimito on 25.03.2006.

220. Interview with Peter Lepcha on 25.03.2006.
221. Church Records: Baptism Registers.
222. School Records: Attendance Registers.
223. Church Records: Baptism Registers.
224. Church Records: Baptism Registers.
225. School Record: Attendance Register.
226. Convent Chronicle: Entry on 02.02.2001.
227. Convent Chronicle: Entry on 24.08.1983.
228. Inscription from the Plaque on the wall.
229. Field trip: 01.09.2004.
230. Church Records: Baptism Registers.
231. Church Records: Baptism Registers.
232. Bishop Eric's letter to Sr. Marie Therese, dated 25<sup>th</sup> September 1980.
233. Convent Chronicle: Entry on 8<sup>th</sup> March 1980.
234. Church Records: Baptism Registers.
235. School Records: Attendance Register.
236. The Deed, signed on 12<sup>th</sup> February, 1993 by the Government of Sikkim and Darjeeling Jesuits of North Bengal.
237. Nicholas Lo Groi (2003) *History of Kolkata Province of St. John Bosco*. Kolkata: Salesians of Don Bosco.
238. Church Records: Baptism Registers.
239. Agreement between Bishop and Provincial of the Daughters of Mary Help of Christians, Signed on 25<sup>th</sup> March 1994.
240. School Records: Attendance Register
241. School Records: Attendance Register.
242. Interview with Fr. Marcel Rai on 21.10.2004.
243. Interview with Edward Rai on 22.10.2004
244. Interview with Daniel Thapa on 22.10.2004.
245. Interview with Sanju Shilal on 22.10.2004.

## CHAPTER - 6

### PERSPECTIVES OF THE INHABITANTS ON THE INFLUENCE OF CATHOLIC MISSIONARIES

In a study that concerns the impacts of exogenous people or ideas on indigenous inhabitants, it is of utmost importance to know the people's perspective. One of the most effective as well as comprehensive ways to know about people's perspective is to interact with local people, collect information from them by means of structured interview schedules and questionnaires, and analyze the quantitative data. Therefore, a quantitative approach has also been made in the present study. Santosh Gupta highlights the importance statistics in a research in the following words.

*Statistics are not an end in themselves but they are a means to an end, the end being to draw certain conclusions from them (Gupta, 2005: 369)<sup>1</sup>.*

To draw conclusion would mean interpretation of the data in order to bring out the significance of various statistical measures.

The quantitative approach to support the qualitative study necessitated sample survey in three sample units, namely, Darjeeling, Kalimpong and Namchi. After the collection of data through question schedule, the data have been tabulated and presented in tables and pie charts. The statistical representation shows the opinion of the inhabitants of Darjeeling, Kalimpong and Namchi regarding the impact of Catholic missionaries on them.

#### 6.1 The Sample Unit

Three sample units were selected from the study area on the basis of their importance in regard to Catholicism. Darjeeling, the first unit, has the oldest Catholic mission in the Eastern Himalayas. Catholicism flourished in Darjeeling since 1846. The second region to flourish Catholicism was Kalimpong sub-division. The French Catholic mission reached Pedong in

1882 and penetrated deep in side Kalimpong villages. The third unit is Namchi, the headquarters of the South District in Sikkim where Catholicism is rather young, but its influence on the local inhabitants seems to be considerable. These three units are taken together to assess the impact of Catholic missionaries on the local people.

## 6.2 The Sample

The study sample constituted Hindu, Buddhist, Protestant and Catholic respondents belonging to different ethnic groups and economic strata of urban society. Purposefully, the questionnaires were sent to three distinctive occupational groups, viz. professionals, businessmen and non-workers. The respondents were above the age of 18. A stratified random sampling method was used to select samples. In Darjeeling, keeping in mind the size of the population, two hundred and fifty respondents, both male and female, were administered questionnaires. Group I, i.e. professionals included 100 individuals ranging from teachers, doctors, lawyers, bank officers and government officials. Group II included business personnel like hotel owners and shopkeepers. A total of 100 persons from Darjeeling town represented the Group II. Again, 50 non-working persons were selected as samples for Group III, which included housewives, retired people and unemployed people. Thus 250 persons were administered questionnaires in Darjeeling town.

In Kalimpong, for Group I, 50 persons from among the local doctors, lawyers, teachers, officers in banks and government offices were administered questionnaires. Group II category comprised 50 samples from business personnel. Group III comprised 50 persons like housewives, unemployed personnel and retired people. A total of 150 respondents were administered questionnaire.

In Namchi, the Group I sample comprised 40 persons ranging from doctors, lawyers, teachers, officers in banks and government offices. For group II, 30 persons were selected at random from the business class, hotel owners and shopkeepers. In the non-working category, 30 persons were selected randomly from among the housewives, unemployed personnel and retired people. A total of 100 persons were administered questionnaire.

### 6.3 The Questionnaire

A structured questionnaire was used as a tool to carry out the sample survey. Three parameters like education, economic developmental activities and community developmental programmes were identified as indicators to study the impact of Catholic missionaries on the local people. Four self-contained closed ended questions with four alternatives were framed to receive the opinion regarding the educational impact of Catholic missionaries on the people. Similarly, four filter questions regarding the economic impact of Catholic missionaries on the people as a result of education were framed. The last four questions on the questionnaire were framed in view of getting response regarding the attempt of Catholic missionaries in creating a reformed society. The above-mentioned three categories include assessable questions regarding the contributions of Catholic missionaries in the field of education, community development and economic development. One open-ended question was placed towards the end of the questionnaire to elicit comments of respondents. A response scale was used as a device for expressing the opinion of the respondents. Since three categories were ordinal categories, four alternatives were indicated on the questionnaire. The first alternative was strongly favourable to the statement. The second was somewhat favourable to the concept but leaning more towards the first. The third alternative was somewhat unfavourable, leaning towards the lower extreme. The fourth alternative was strongly unfavourable. The

respondents had to decide whether they lean more towards *agree* or *disagree* end of the response scale for each item. There are, however, inter-co-relations between the items. The respondents had to circle the number against the alternative that expressed the opinion of the respondent. The pre-determined questions were printed in a definite order and handed out to the respondents for answers.

#### **6.4 The Rating Scale**

A four-point measurement scale was used to rate the responses. The highest as *strongly supported*, the second highest as *supported*, the third as *weakly supported* and the lowest extreme as *not supported*. The judgment for each statement was indicated by encircling a number of which the two extremes represent the highest and lowest degree of agreement. The second highest alternative leans towards the highest and the third alternative leans towards the lowest extreme. The technique of tally bar was used to tabulate the sample survey data.

#### **6.5 Procedure**

In order to conduct the Sample Survey, a stratified random sampling technique was used. In each unit, the sample unit was stratified into three groups i.e. professionals, business personnel and non-workers. A Random Sampling was chosen because of the homogeneity and large size of the population in each unit. A lottery method was used in the selection of Random Sample. The questionnaires were handed out to the respondents. The questionnaires were returned in two week's time.

#### **6.6 The Results of Sample Survey**

The tabulated data are presented in statistical tables. Now the most important task is the interpretation in order to bring out the significance of the study. Santosh Gupta opines that: "*Interpretation of data refers to that*

important part of the investigation which is associated with the drawing of inferences from the collected facts often an analytic study" (Gupta 2005: 369)<sup>2</sup>.

The collected data are arranged according to the area for the interpretation.

## 6.7 Unit I. Darjeeling Town

Darjeeling town in the Sadar subdivision of Darjeeling district was chosen as the Unit I. The town being the largest among the three units, the share of respondents from this unit was largest too. The questionnaires were administered to 250 respondents across the three major occupational strata of society, e.g. the professionals, the business personnel and the non-workers. The following table is the result of the survey done in Darjeeling.

Table 6.7.1 Perspective of the Local Inhabitants, Darjeeling Town

Categories of people	Dimensions	Strongly supported (%)	Supported (%)	Weakly supported (%)	Not supported (%)
Professional	Education	46.16	49.33	4.33	0.16
	Economic Development	25.25	59.25	12.75	0.25
	Community Development	47.33	45.33	6.83	0.5
Business personnel	Education	56.66	37.16	5.16	0.5
	Economic Development	29.25	53.5	13.75	2.75
	Community Development	62	32.33	5.6	0.5
Non-workers	Education	53	35.32	11.6	00
	Economic Development	23.5	58.5	17	00
	Community Development	70	28.4	1.6	00

Source: Field survey

The table indicates how the respondents look at the activities of Catholic missionaries in the field of I) Education, II) Economic Development and III) Community Development.

- I) Education: Among the salaried people 46.16% strongly appreciate the activities of Catholic missionaries concerning education. Nearly half (49.33) of the sample professionals appreciate the role of Catholic missionaries in the field of education. A small number (4.33%) weakly supported the role of missionaries and a very small fraction (0.16%) was not in favour of the missionaries. The perspective of the business personnel is slightly different from professionals. The business personnel feel that the Catholic missionaries do a commendable service in the field of education. The respondents that strongly supported the role of missionaries in spreading education make 56.66, i.e. more than half of the respondents belonging to business sector. 37.16% felt that the activities of the Catholic missionaries are above average while 5.16% weakly supported them. A very insignificant percentage (0.5) did not seem to be influenced by the activities of the missionaries in the field of education. Among the non-workers, more than half, (53%) appreciated the involvement of Catholic missionaries in the field of education in Darjeeling. 35.32% of the respondents rated the performance of the missionaries as moderate while 11.6% of the respondents rated the activities of Catholic missionaries as below average.
- II) Economic Development: In the field of economic development, 25.25% professionals rated the activities of Catholic missionaries as excellent. More than half of the respondents (59.25%) supported the statement that the Catholic missionaries do take care of the economic needs of the people. According to 12.75%

professionals, the attention of Catholic missionaries towards the economic development is below average. A negligible 0.25% falls in the lowest extreme. Of the business personnel, 29.25% strongly supported the involvement of Catholic missionaries in the field of developmental activities. 13.75% of the respondents said that the activities of the Catholic missionaries were below average. 2.75% of the business class felt the performance of the Catholic missionaries in respect of economic development of the study area was unsatisfactory. 23.5% non-working respondents strongly supported the activities of Catholic missionaries. Majority of respondents (58.5%) supported the activities of the Catholic missionaries. 17% of the respondents indicated below average performance of the missionaries. However, nobody said that they do not support the statement.

- III) Community Development/Social Service: In the field of community development/ social service, 47.33% professionals strongly supported and 45.33% supported the view that the Catholic missionaries strive to create a just society. A small number (6.83%) indicated the performance of the missionaries was below average. An insignificant 0.5% did not support the statement at all. Of the business personnel, 62% strongly felt that the Catholic missionaries do everything for the creation of an egalitarian society. 32.33% businessmen supported the view. At the same time, a small number 5.6% felt that the Social Services extended by the Catholic missionaries is below average. A negligible number of the respondents (0.5%) expressed that the activity of the Catholic missionaries in the field of Social Service is negligible. The non-workers in general appreciated the activities of Catholic missionaries as 70% respondents strongly supported it. 8.4% of the respondents just supported it. 1.6% saw it as below average but there was not a

single respondent in the non-working category to oppose the statement.

### 6.7.1 Implications

In case of education, the business personnel strongly supported the involvement of Catholic missionaries. The non-workers too had high opinion in regard to the Catholic missionaries' role in education. Compared to them, the professionals showed some reluctance to support the missionaries strongly. The business personnel preferred sending their children to Catholic institutions, since they believed that their children might be receiving extra benefits from such academic institutions.

As for economic development, majority of the business personnel strongly supported it followed by a large group of professionals. The non-workers, though supported the view in general, did not say it very strongly. Since education and economic development are interconnected, the business personnel were largely influenced by the activities of Catholic missionaries. In the opinion of the non-workers, the influence of the Catholic missionaries in bringing economic development was minimal. However, in the field of community development/social service, the non-workers were the main beneficiaries (70%). The second highest percentage in this regard was accorded by the business personnel (62%) while the professionals came third with 47.33% representation. Most of the professionals being salaried and educated, were slightly hesitant. The school and church programmes regarding the alleviation of poverty were meant for non-workers. The Hayden hall programmes in Darjeeling are meant for the poorest of the poor in the urban area of Darjeeling. The respondents did acknowledge the efforts of Catholic missionaries in Community Development/social service programmes in Darjeeling.

## 6.8 Unit II. Kalimpong Town

As has been stated earlier, 150 respondents of Kalimpong town were administered the questionnaire. Kalimpong town being smaller in size in comparison with Darjeeling town, a smaller sample has been tested for the assessment of the people's perspective in regard to the influence of Catholic missionaries. Table 6.2 shows the results of survey conducted in Kalimpong town for 150 respondents.

**Table 6.8.1 Perspective of the Local Inhabitants, Kalimpong Town**

Categories of people	Dimensions	Strongly supported (%)	Supported (%)	Weakly supported (%)	Not supported (%)
Professionals	Education	50.33	42.3	6.33	0.32
	Economic Development	22.00	62.50	14.00	01.5
	Community Development	61.00	32.66	4.32	0.32
Business personnel	Education	52.66	41	6.32	00
	Economic Development	28.5	53.5	15.5	4.5
	Community Development	43.32	48.66	8.66	0.32
Non-workers	Education	41.32	52	6.66	00
	Economic Development	18.5	56.5	21	4
	Community Development	35.2	54	8	2.8

Source: Field survey

1. Education: In the field of education, 50.33% professionals strongly supported the efforts of Catholic missionaries in the field of education. Less than half, i.e. 42.3% of the respondents supported moderately the efforts of Catholic missionaries. A marginal 6.33% weakly supported the view. Those who opposed the involvement were less than one percent (0.32%).

The business personnel also had a more or less similar trend of opinion. A little more than half (52.66%) strongly supported the involvement of Catholic missionaries in the field of education. 41% of the respondents moderately supported the efforts of Catholic missionaries, while 6.32 weakly supported it. There was none in the lowest extreme. Less than half of the non-workers (41.32) strongly supported the role of Catholic missionaries in educational activities. More than half of the respondents (52%) were moderate in supporting the missionaries and 6.66% were weakly supportive. There was none in the lowest extreme.

- II. Economic Development: In the field of Economic development 22.00% of the professionals strongly agreed that the Catholic missionaries involved themselves in the economic development of the people. More than half of the respondents 62.50% supported the activities of Catholic missionaries. About 14.00% considered the activities of Catholic missionaries as poor. One percent of the professionals was in the lowest extreme. Of the business personnel, 28.5% strongly supported the activities of Catholic missionaries in the field of economic development. More than half of the respondents (53.5%) moderately supported the missionaries. 15.5% opined that the activities of Catholic missionaries in the field of economic development were poor. 4.5% strongly opposed the view of the involvement of Catholic missionaries in the field of economic development. 18.5% non-working respondents strongly supported the involvement of Catholic missionaries and more than half of the respondents (56.6%) supported moderately. 21% of the respondents felt that the involvement of Catholic missionaries in the field of economic development was poor and 4% even rated the activities as very poor.

III. Community Development/Social Service: In the field of community development/social service, majority of the professionals (61.00%) supported the efforts of Catholic missionaries. 32.66% of the respondents moderately supported the view. A small number (4.32%) weakly supported the view. The respondents in the lowest extreme were negligible (0.32%). The business people looked at the social service/community development from a different angle. 43.32% strongly supported the Catholic missionaries in their effort. A little less than half (48.66%) moderately supported the Catholic missionaries. 8.66% considered the efforts of Catholic missionaries as poor. Less than one percent (0.32%) considered the effort of Catholic missionaries as very poor. 35.2% of the non-workers strongly support the involvement of Catholic missionaries. But, majority of the respondents (54%) just supported. 8% of the respondents considered the involvement of Catholic missionaries as poor. Those who were on the lowest extreme made 2.8%.

### 6.8.1 Implications

In Kalimpong sub-division, the Catholic missionaries provided the educational opportunities for all classes of people. All categories of people could avail of the facilities of Catholic missionary-run educational institutions for educating their children. It is quite evident from the sample survey that more than half of the professional and business personnel appreciated the efforts of Catholic missionaries who impart quality education to the locals. The business personnel and non-workers did not lean towards the lowest extreme of the response scale. The response marking for the lowest extreme was zero.

In the field of economic development, 23.00% of all the categories of people taken together rated the performance of Catholic missionaries as

above average. The lowest extreme was always above one percent. In Kalimpong area, the Catholic missionaries have raised the economic standard of the people by opening dairy farms, ropeways for communication and co-operative societies. The Swiss Welfare dairy and Samco (ropeway) lifted the economic standard of many villagers and majority of the respondents acknowledged that. The co-operative societies initiated by the Catholic missionaries were also operative during the survey.

In the field of community development/social service, the professional people were found to be more aware of the activities of Catholic missionaries than the businessmen and non-workers. The Catholic missionaries have catered to the needs of locals in the fields of education, medical care, improvement in road transportation, eradication of caste system in order to raise the standard of living of the locals, and creation of a sensible community.

### **6.9 Unit III. Namchi**

Namchi, the headquarters of the South District in Sikkim is a small town. The total population of the town was not even 1000 till 2001. Since Sikkim was ruled by Buddhist hereditary kings till the third quarter of the 20<sup>th</sup> century and Buddhism was the state religion of the erstwhile kingdom of Sikkim, the Catholic missionaries could not have much interaction with the local inhabitants. However, over the period of last three decades, the Catholic missionaries made their presence felt in Sikkim, especially in the field of Education. Ever since the Catholic missionaries took over the reins of administration of Namchi Public School, a premier school in the southern part of Sikkim, and started imparting training to the teacher trainees at the Loyola College, Namchi, the local communities came in contact with the Catholic missionaries freely and widely. Table 6.3 shows the result of sample survey in Namchi.

Table 6.9.1 Perspective of the Local Inhabitants, Namchi Town

Categories of people	Dimensions	Strongly supported (%)	Supported (%)	Weakly supported (%)	Not supported (%)
Professionals	Education	36.66	58.75	4.58	00
	Economic Development	15	60	20	5
	Community Development	37.91	48.75	11.25	2.08
Business personnel	Education	40	48.88	7.2	3.86
	Economic Development	15	57.5	20.83	6.66
	Community Development	49.44	41.66	7.77	1.11
Non-workers	Education	34.66	46.66	17.33	1.33
	Economic Development	9.16	50.83	33.33	6.66
	Community Development	42.77	53.33	3.33	00

Source: Field Survey

- I. Education: The professional people of Namchi look at education as the main area of the involvement of Catholic missionaries. 36.66% strongly supported the involvement of Catholic missionaries in education. The majority of respondents (58.75%) moderately supported the involvement of Catholic missionaries in education. A small size (4.58%) expressed that the effort of Catholic missionaries was below average. But none of the respondents in this category denied the influence of Catholic missionaries in education. The rating of the business class was slightly higher than the professional people. 40% of the respondents strongly supported the efforts of Catholic missionaries. At the same time, 48.88% moderately supported the educational activities of Catholic missionaries. A small

percentage (7.2%) indicated that the effort of Catholic missionaries was poor. A still smaller percentage (3.86%) indicated that the involvement of Catholic missionaries was insignificant. The percentage of the non-workers who strongly supported the performance of Catholic missionaries was lower than the other two, (34.66%). But, 46.66% of them moderately supported the involvement of Catholic missionaries in education. 17.33% rated the role of the missionaries as below average, while a little more than one percent considered the efforts of Catholic missionaries as very poor.

II. Economic Development: In the field of economic development only 15% of the professionals were of the view that the Catholic missionaries had commendable contribution in economic development. However, majority of the respondents (60%) appreciated the involvement of Catholic missionaries in economic developmental programmes. 20% of the respondents weakly supported the Catholic missionaries and 5% of the respondents considered the efforts of Catholic missionaries as very poor. Among the business personnel, 15% rated the involvement of Catholic missionaries in the area of economic development as excellent and majority of the respondents (57.5%) moderately supported the efforts of Catholic missionaries. 20.83% were weak supporters and 6.66% considered the efforts of Catholic missionaries as very poor. Among the non-workers, 9.16% considered the effort of Catholic missionaries as excellent. About half of the respondents moderately supported the view in favour of the missionaries. A sizeable number of the non-workers (33.33%) weakly supported the view, while 6.66% expressed disagreement with the concept that the Catholic missionaries involved themselves in the economic development of the locals.

III. Community Development/Social Service: In the area of community development/social service, 37.91% of the respondents in the category of professionals strongly supported the efforts of Catholic missionaries. A little less than half of the respondents (48.75%) moderately supported their effort. A sizeable number (11.25%) felt that the performance was below average, while 2.08% placed the social service activities of the Catholic missionaries way below average. Of the business class, almost half of the respondents felt that the missionaries did commendable work for community development. 41.66% felt that their effort was good enough. 7.77% placed it at below average and 1.11% leaned towards the lowest extreme. Of the non-workers, 42.77% considered the work of Catholic missionaries in the field of social service as excellent. More than half of the respondents (53.33%) supported the view that the Catholic missionaries helped community development. A small percentage (3.33%) weakly supported the concept. None of the non-working respondents pointed towards the lowest extreme on the response scale.

### 6.9.1 Implications

In Namchi, the educational endeavour of Catholic missionaries is only fifteen years old. A higher secondary school caters to the academic needs of the school going children. Besides the school, a teacher-training institute prepares teachers for Secondary and Higher Secondary Schools of Sikkim and Darjeeling hills. The salaried and business people avail the facilities of Catholic institutions.

All the three categories of people indicated that the involvement of Catholic missionaries in the economic development of the people as moderate to low. In Namchi, the Catholic missionaries were found to

work hard to establish and improve educational infrastructure. Direct economic developmental activities were not very evident. However, the educational activities indirectly help raising the economic standard of the people.

In the field of community development/social service, a centre has been established at Gangtok under the name 'Pragati'. The activities of the centre are spreading towards other Catholic missions in the state. All the three categories of respondents in Namchi were aware of the efforts of Catholic missionaries towards developing a better society.

### 6.10 People's Perspective: Darjeeling and Sikkim

The following table is the summation of the survey conducted in three units to assess people's perspective.

**Table 6.10.1 Perspectives of Local Inhabitants, Darjeeling and Sikkim**

Categories of people	Dimensions	Strongly supported (%)	Supported (%)	Weakly supported (%)	Not supported (%)
Professionals	Education	44.38	50.12	5.08	0.16
	Economic Development	20.75	60.58	15.58	2.25
	Community Development	48.74	42.24	7.46	0.80
Business personnel	Education	49.77	42.34	6.22	1.45
	Economic Development	24.25	54.83	16.69	4.00
	Community Development	51	40.88	7.34	0.64
Home bound people	Education	42.99	44.66	11.86	0.44
	Economic Development	17.05	55.27	23.77	3.55
	Community Development	49.32	45.24	4.31	0.93

Source: Field survey

### **6.10.1 People's Perspective on the Influence of Catholic Missionaries in Educational Development**

Among the professionals, 44.38% of the respondents strongly supported the efforts of Catholic missionaries in education. Half of the respondents (50.12%) just supported the concept. 5.08% of the respondents said that the role of Catholic missionaries in education was below average. 0.16% indicated their opinion in the lowest extreme. A sizeable 49.77% of the business class in three units strongly supported the venture of Catholic missionaries in education. 42.34% were moderate in supporting the view. A small size, i.e. 6.22% rated the performance of missionaries as below average. A little more than one percent (1.45%) rated in the lowest extreme. Of the non-workers in three units, 42.99% rated the effort of Catholic missionaries in the field of education as very high. A 44.66% moderately supported the view. 11.86% indicated low involvement, while 0.44% indicated very low or no involvement.

### **6.10.2 People's Perspective on the Influence of Catholic Missionaries in Economic Development**

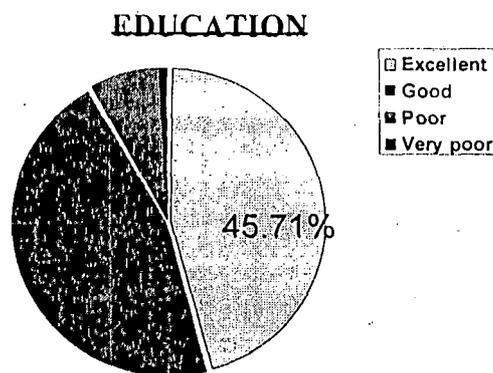
As for the involvement of Catholic missionaries in economic development, 20.75% professionals, 24.25% business personnel and 17.05% non-working respondents strongly supported the activities of the missionaries. At the same time, 60.58% professionals, 54.83% business personnel and 55.27% non-working respondents saw a moderate involvement of the Catholic missionaries in economic development of the areas concerned. However, 15.58% professionals, 11.86% business people and 23.77% non-workers weakly supported the involvement of Catholic missionaries in economic development, while 2.25% professionals, 4% businessmen and 3.55% of the non-workers did not see any contribution of Catholic missionaries in economic activities.

### 6.10.3 People's Perspective on the Influence of Catholic Missionaries in Community Development

It is interesting to note that, on an average, nearly half of the respondents in all three categories strongly acknowledged the service of the Catholic missionaries towards community development. In addition, more than 40% of the respondents in each category all over the study area moderately acknowledged the social service extended by the Catholic missionaries. Slightly above 7% each among the professionals and business personnel weakly supported the activities of the Catholic missionaries in community service while the percentage of such respondents in the category of non-workers is even less, about 4%. Less than 1% in each category was in disagreement with the view that the catholic missionaries played a major role in community development.

The following pie charts indicate the rating of three categories of respondents in three sample units regarding the influence of Catholic missionaries on the local people.

### 6.10.4 People's Perception of the Contribution of Catholic Missionaries in Educational Development (Fig. 3)



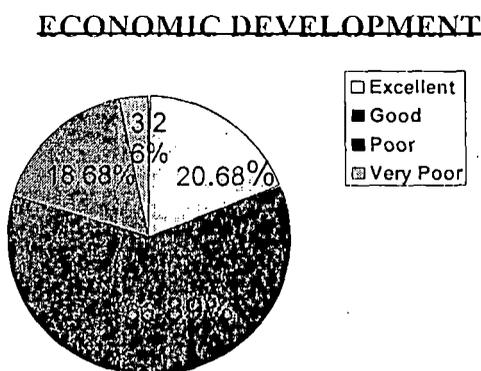
From the figure given above it is clear that 45.71% of the respondents rate the involvement of Catholic missionaries in the field of education as excellent. Almost the same percentage of the respondents, i.e. 45.70% rate

the contribution of Catholic institutions as good. 7.72% rate it as poor and 0.68% rate it as very poor. In other words, more than 90% of the respondents acknowledge the contribution of Catholic missionaries in the field of education.

### 6.10.5 Implications

The Catholic missionaries over the preceding years have strengthened the need of educating the inhabitants of Darjeeling and Sikkim region. They were pioneers in urban and rural areas in establishing educational institutions for both male and female students. It is pointed out in Table 6.10.1 that the business personnel rate the involvement of Catholic missionaries in the field of education as very high. They not only send their wards to Catholic institutions but also do business with educational institutions. The professionals too can afford to send their children to premier schools. The non-workers appreciate the study atmosphere of Catholic education and avail of the facilities provided by missionaries. The figure no. 6.10.1 gives a clear indication that the efforts of Catholic missionaries in the field of education are appreciated and valued by the locals.

### 6.10.6 People's Perception of the Contribution of Catholic Missionaries in Economic Development (Fig. 4)



From the figure given above it is clear that 20.68% of the respondents rate the involvement of Catholic missionaries in the economic development of the people as excellent. At the same time, maximum number of respondents (66.89%) rate the involvement of Catholic missionaries as good. 8.68% consider the involvement of Catholic missionaries in economic development as poor. Those who think in the negative make only 3.26%

### 6.10.7 Implication

The Catholic missionaries through co-operative societies, sponsorship programmes for education, assist the economically challenged inhabitants of Darjeeling and Sikkim region. The educational institutions and community developmental programmes directly alleviate the financial crunch of the needy.

Fig. 6.10.8 People's Perception of the Contribution of Catholic Missionaries in Community Development (Fig. 5)



The figure reveals the involvement of Catholic missionaries in the field of community development / social service. Almost half of the respondents 49.68% express their opinion as excellent. The second highest is 42.78%. A 6.75% consider the involvement of Catholic missionaries in the field of social service as poor. The lowest rating percentage is 0.79%.

### **6.10.9 Implications**

The three categories of people in three sample units appreciate the community development/social service programmes of Catholic missionaries. The Catholic missionaries are inspired by the liberative aspects of the teachings of Jesus Christ. They attempt to create a just society by assisting the under-privileged.

### **6.11 Inferences**

The figure no. 6.10.1 proves that there is significant impact of Catholic missionaries on the inhabitants of Darjeeling and Sikkim in the area of education. Therefore, the first hypothesis in the category of education has been accepted. The figure no. 6.10.2. shows that the Catholic missionaries directly and indirectly assist the locals in their economic development. Therefore, the hypothesis in the category economic development has been accepted. The figure 6.10.3 proves that the inhabitants have been influenced by the community developmental programmes initiated by the Catholic missionaries. Therefore, the hypothesis in the category of community development has been accepted.

The null hypothesis has been rejected on the basis of the findings indicated on the three figures.

The statistical use in this thesis brings out quantified opinions and attitudes of the respondents in sample units. According to the statistical data mentioned above, all the categories of people from sample units, do favour the highest extreme of the dimensions. Those who favour the lowest extreme are few. From the statistical analysis, interpretations and inferences, it may be concluded that the respondents are significantly affected by the activities of Catholic missionaries.

**Reference:**

- 1 Santosh Gupta (2005) *Research Methodology and Statistical Techniques*. Delhi, Deep and Deep publications p.369
2. Ibid, p.369

## CHAPTER -7

### SUMMARY AND FINDINGS

The Catholic missionaries were led by Jesus' gospel of love rather than British imperialism. The missionaries of the colonial era were independent of the British regime in the spheres of religion and humanitarian works. They appealed to the British Government on behalf of the locals for reforms, which were beneficial to the locals. The expansion of the missionary activities in the fields of education, economic development and community development/social services witnessed rapid and steady progress since the arrival of Catholic missionaries in Darjeeling and Sikkim. The Catholic missionaries through their educational system, health care programmers and socio-economic developmental programmes, tried to liberate the people from all that hinder the full development of people.

#### 7.1 Summary

There is no denying of the fact that the British Government as well as the local inhabitants who were associated with the enterprises of Catholic missionaries facilitated them in procuring ground for their missionary work by providing the land and property for their Missions in various parts of Darjeeling and Sikkim. The Catholic missionaries, in addition to their ecclesiastical work, took keen interest in establishing educational institutions in the remote villages where there were no schools. They made use of the British authorities for their Mission work in areas that were not very easily accessible. At the time of their advent in the Eastern Himalayas in the middle of nineteenth century, life in the remote hills was almost primitive. Although the local tribal inhabitants had their own traditional knowledge system, that was not enough to improve their lot. The new settlers who migrated from one distressed part to the other for

the sake of survival were in dire need of livelihood, health and education. Even if they eked out some sort of living by selling their labour, they had no access to formal education, health care, communication etc. Livelihood options too were extremely limited. The missionaries, realizing the need of the hour, plunged into humanitarian work like medical care, establishment of orphanages, starting of schools, social services and self employment programmes for the local inhabitants. Shaking initial inhibitions and reluctance, the local inhabitants of the area gradually accepted the Catholic missionaries as their benefactors. However, as can be expected, intensity of acceptance varied from community to community and from place to place.

The impact of the Catholic missionaries varies from very strong in some places and on some communities to almost nil in others. In order to assess the impact of Catholic missionaries on the local people, particularly in the areas of education, economic development and community development/social service, apart from consulting a plethora of documents collected from sources far and wide (both from inside and outside the country), an empirical survey method was adopted. For this purpose, a sample survey was conducted in Darjeeling, Kalimpong and Namchi, three towns with varying characters in terms of history, polity, society and demography. While Darjeeling developed as a pre-eminently British hill station, Kalimpong inherited traits from the Bhutanese rulers and Tibetan tradesmen who frequented the place. On the other hand, Namchi remained a stronghold of the Bhutia rulers of Sikkim till very recently. According to historicity, the intensity of the influence of Catholic missionaries varies from high to moderate to low. In the beginning of this dissertation, four major research questions were proposed to justify the relevance of this research. In this conclusive chapter, the summary of the response to the four research questions has been presented. The questions were:

1. What are the motivating factors that prompted Catholic missionaries to choose Darjeeling and Sikkim as their mission field?
2. How did the Catholic missionaries interact with Himalayan inhabitants?
3. How did the locals respond to the services of Catholic missionaries?
4. What is the overall assessment of the Catholic missionaries by the inhabitants of Darjeeling and Sikkim?

#### **7.1.1 A Summary of the Response to the First Research Question**

Archbishop Dr. Carew wished to educate the girls of the British in an excellent ambience. Therefore, when he heard about the cool climate, though the population was scarce, he sent Loreto Nuns to Darjeeling. The Nuns found the place and climate more or less similar to their home country in Ireland. Therefore, acclimatization was not a problem for the pioneer Nuns. Hence, the primary motivation for Loreto Nuns to enter Darjeeling hills was to address the need of education. The second reason for Dr. Carew to establish a Mission Campus was to create a sanatorium for the ailing priests of his archdiocese. Many of the members of his diocese in the plains lost life due to several tropical diseases. The Belgian priests got enervated in the heat of Calcutta and needed healthy air of the Eastern Himalayas. The third motivation factor for Dr. Carew was to address the need of spiritual care of the Catholics. The presence of a Catholic priest is vital in the life of Catholics. As the Catholic population grew in Darjeeling, the presence of the Catholic priest was required to meet their spiritual requirements.

The training of the candidates to priesthood, brotherhood and nunhood is very important for the authorities of the Catholic Mission. Therefore, another motivating factor for the missionaries to enter Eastern Himalayan

region was to establish houses of formation in a congenial climate. The Italian Capuchin priests who arrived in Darjeeling in 1848 established St. Gregory's Seminary. The purpose of the Seminary was to train the young boys to become a missionary. The Jesuits had been searching for an ideal location for a formation house in the province of Bengal. Calcutta, Hazaribag and Asansol were proved fatal due to high temperature and tropical diseases for the European young boys. Therefore, they were badly in need of a climatically good place where the youngsters could get trained. So in 1881, the Propaganda Fide offered Kurseong region to Jesuits to establish a theological college. Thus, St. Mary's theological college came into existence in 1889. The second reason for the Jesuits to reach Darjeeling was to establish a school. The Catholic parents both from Darjeeling and Calcutta made incessant appeal to Rome for a Jesuit school in Darjeeling. In 1887, during the re-structuring of the hierarchy in India, Darjeeling was placed under the Jurisdiction of Calcutta and the whole Darjeeling was given to the Jesuits. Therefore, the Jesuits established St. Joseph's college at Darjeeling in 1888.

The fathers of Foreign Missions of Paris entered Kalimpong sub-division in 1882 in order to reach Lhasa. They camped at Pedong watching the caravan moving from Kalimpong to Lhasa, waiting for their turn. But they were denied entry. Therefore, the missionaries took to humanitarian work in Kalimpong sub-division. In this way the work of Catholic missionaries in Kalimpong welled up from the frustrations of being deprived of an entry into Tibet. The real motivation for the fathers of the Foreign Missions of Paris was to pass over Kalimpong to Tibet. But the circumstances forced the priests to stay at Pedong and work there. The Sisters of St. Joseph's of Cluny established a holiday home in Kalimpong in view of starting a school. Therefore, the motivation was a mixed one. The Salesians of Don Bosco, who arrived at Sonada in 1936, had the

motivation of establishing a formation house. The students of novitiate, philosophy and theology could pursue their studies at Sonada.

The Christian brothers entered Kurseong to impart quality education to the boys. The intention was purely academic. The sisters of the Daughters of the Cross reached Kurseong in 1890 to start a school. Their intention was to establish a holiday home, school and a formation house. The sisters of the Holy Cross reached Kurseong to maintain Romilla Villa as holiday home and at the same time, introduce vocational courses for the well being of women.

From the above facts, it is clear that the Catholic missionaries were in need of health resort. At the same time, education was adopted as a means to sustain the missionaries in this resort. Training of young women and men was also taken up as priority for the continuation of the mission in the Himalayas.

### **7.1.2 A Summary of the Response to the Second Research Question**

With the developmental works of the British, especially construction of roads, city planning and introduction of tea plantation, a large number of people migrated to this area from Nepal. As the population grew in Darjeeling, Kalimpong and Kurseong the pioneer Catholic missionaries observed the need of educating the population. Therefore, the Catholic missionaries established primary schools in the villages. In course of time these primary school were upgraded into secondary and higher secondary schools. The medium of instruction was both Nepali and English. The curriculum was framed to suit the needs of the hill students. The priests and brothers looked after the boys; meanwhile, the nuns cared for the girls. In Darjeeling, education acted as a medium through which the Catholic missionaries interacted with the people.

In Kurseong, the students of St. Mary's college imparted knowledge to the local children during their leisure time. Fr. Wery, after training the orphans in his Guru Training Centre, sent them to villages to establish primary schools for the education of the children of tea garden labourers.

In Kalimpong, the children in the orphanage were given training as catechists and teachers. At the completion of the training, they were requested to start schools in the villages. Whenever a priest started a new mission station, he took his faithful, trained orphans along with him to inaugurate a school. As the years passed by, when more and more Catholic missionaries entered the arena for mission works, the nuns, brothers and priests got involved in the administration of schools.

In Sikkim the early Catholic missionaries brought teachers from Darjeeling district and established schools. They also sent girls and boys for higher studies to colleges at Darjeeling and Calcutta. Nowadays, most of the teachers in the schools are from Sikkim.

The second interaction was in the field of health care programmes. During the colonial era, there were insufficient health centers in the villages. To make the matter worse, the transport facilities were almost non-existent. In this background, the Catholic missionaries in Darjeeling district and Sikkim focused their attention on rural health care programmes. The missionaries both male and female had basic knowledge in medicine. The priests could administer medicines as first aid. The trained nurse nuns could assist in the complicated delivery cases in the villages. Therefore, the priests and nuns acted as doctors where there were no doctors. Now, the Catholic dispensaries and government health care centers cater to the medical needs of the people, especially in the villages.

The third interaction was in the field of socio-economic development of the people. The Catholic missionaries liberated a large number of people from the clutches of moneylenders by introducing co-operative societies. The membership was open to all irrespective of caste, creed and religion. In the agricultural field, the Catholic missionaries introduced quality seeds and improved farming techniques. In the field of animal husbandry, better breed cattle and rearing of pigs were introduced in the villages. Large-scale fodder plantation was introduced in each mission station. The beneficiaries were people from all castes and creed. Many village roads were constructed at the initiative of Catholic missionaries. The villagers rendered their labour, the Missionaries catered food and the road became a reality in different villages in Darjeeling and Sikkim Himalayas.

In the field of evangelization, the priests accepted all those who expressed their desire to follow the religion of the missionaries. As the number grew, the missionaries constructed places of worship. The churches, presbyteries and school buildings exhibit the artistic and architectural skills of the Catholic missionaries both foreign and Indian.

### **7.1.3 A Summary of the Response to the Third Research Question**

The first response of the local inhabitants in favour of Catholic missionaries was in the field of education. A number of local parents sent their children/ward to the Catholic schools to educate them. In return, they took initiative in the upgradation of schools. The local inhabitants responded to the advertisement for the teaching and non-teaching posts in the Catholic institutions. Usually, a child who is admitted in primary section continues his/her studies in the same institution till the final grade.

The second response was in the field of health care programmes. In the initial stage, people were apprehensive of the use of allopathic medicine

administered by the Mission. There was a superstitious belief among some of the local tribals that the use of medicines displeases the spirits. However after witnessing the recovery, they rushed to the priests and nuns for medicine. The people had full trust and confidence in the priest or nun. Therefore, the patients preferred Catholic missionaries to a general compounder. Surprisingly, many were cured and were witness to the medical service of the missionaries. Therefore, wherever there is a Catholic mission, there is also a dispensary with a trained nun as nurse.

The third response was in utilizing the socio-economic developmental activities of the Catholic missionaries. For instance, the Hayden Hall in Darjeeling is a centre where women weave carpets, shoulder bags and handbags in order to earn a living. The co-operative bank, tailoring centre and X-ray centre cater to the people who are below poverty line. The poor inhabitants avail themselves of the housing projects of the missionaries. At Woodcot, Kurseong, the local inhabitants receive training of dairy farming, piggery and mushroom cultivation. In Kalimpong, the labourers who once worked in Swiss Welfare Dairy have opened cheese-making centers in their houses. They still practice the techniques of cottage cheese making that they have learnt from Fr. Butty.

The fourth response was in the field of evangelization. A small section of the three major ethnic groups living in the region have embraced Catholic faith. In Kalimpong sub-division, majority of the Catholics come from Lepcha tribe. Whereas in Darjeeling and Kurseong, various Nepalese castes and tribes have accepted Catholic faith. In Sikkim, majority of the Catholics come from the Rai community of Nepalese.

#### **7.1.4 A Summary of the Response to the Fourth Research Question**

The fourth research question sought a response from the people of three geographical units of the universe of the study. The analysis is based on

the quantitative data. The inferences indicate that the catholic missionaries have influenced the local people in a significant way in the areas of educational, economic and community development

## **7.2 Findings**

The analysis of the data reveals perceivable impact of the Catholic missionaries on the hill communities in Darjeeling and Sikkim Himalayas. The major impact areas as outlined below were identified from the analysis of both qualitative and quantitative data.

### **7.2.1 Education**

The Catholic missionaries offer quality education through 68 educational institutions, which are spread out in the hills of Darjeeling and Sikkim. The institutions include pre-primary, primary, junior high school, secondary school, higher secondary school and degree colleges. There are about 51,000 (fifty one thousand) students (as of 2006) receiving education in the Catholic institutions in Darjeeling and Sikkim. The sample survey reveals that 45.71% of the respondents rate the education imparted by Catholic institutions as excellent. At the same time 45.70% of the respondents rate the Catholic school education as good. Thus, a total of 91.41% of the respondents indirectly reveal that there is significant impact of Catholic missionaries on the inhabitants of Darjeeling and Sikkim in the field of education.

### **7.2.2 Economic Development**

The Catholic missionaries have initiated co-operative banks and co-operative societies in the rural areas in order to enhance the economic development of the locals. The co-operative society at Gaucharan, Sikkim and co-operative bank at Pedong, instituted by early Catholic missionaries are still functioning. The Indian Catholic missionaries do not exhibit sufficient interest in the co-operative banks and societies. However the

existing missions provide a variety of employments to the local youth. The locals are employed in the Catholic institutions as teachers and non-teaching staff. Many find job in new and upcoming mission establishments for sundry work and the uneducated youths find plenty of work in the construction, repair and maintenance of Catholic mission buildings/campus. The analysis of the quantitative study reveals that the local inhabitants who are involved in transport industry, hotel industry and tourism industry economically benefit as a result of the presence of Catholic educational institutions in the vicinity. The survey indicates that 20.68% of the respondents consider the contribution of Catholic missionaries as excellent. At the same time, 66.89% of the respondents consider the contribution of the Catholic missionaries as good. Thus a total of 87.57% of the total respondents indicate that there is significant impact of Catholic missionaries on the inhabitants of Darjeeling and Sikkim.

### **7.2.3 Community Development**

The Catholic missionaries have established 11 community development centres in Darjeeling and Sikkim. Hayden hall, Kripa Centre, Vikas Kendra, Shisubhavan, AC mother Veronica, St. Alphonsus Social and Agricultural centre, St. Margaret's Home, Shanta Bhavan, Nazareth Lee Centre, Arogyalaya and Pragati are the community development centres instituted by Catholic missionaries in Darjeeling and Sikkim. Besides these formal centres, the priests, brothers and nuns of each and every Catholic mission undertake community developmental programmes. The survey reveals that 49.68% of the respondents rate the involvement of Catholic missionaries in the field of community development as excellent. At the same time, 42.78% are of the opinion that the community developmental programmes of Catholic missionaries are good. Thus a total of 92.46% of the total respondents admit that there is significant

impact of Catholic missionaries on the inhabitants of Darjeeling and Sikkim in the field of Community development.

#### **7.2.4 Health Care Programmes**

The Catholic missionaries have established 25 health centres across Darjeeling and Sikkim. The trained nuns administer first aids before patients are sent to hospitals. The well-maintained dispensary records reveal that the first public Catholic dispensary was established in 1946 at Git-Dabling in Kalimpong sub-division. Prior to this, private dispensaries of Catholic educational institutions extended medical services to the locals. In addition, the Catholic missionaries dispensed some medicines from their personal first aid kit. In 1950's there was only one Catholic dispensary in Kalimpong sub-division. In the 1960's one more was added. During 1970's five new dispensaries were established. In 1980's eight dispensaries were added. In 1990's six dispensaries were opened in remote areas of Kalimpong. In the beginning of 21<sup>st</sup> century four dispensaries were opened, bringing the total to 25.

#### **7.2.5 Evangelization**

The Catholic missionaries have established 43 architectural edifices for worship. They have not adhered to the conventional architectural style of the Roman Catholic Churches. As part of inculturation, the buildings are designed in the style of Buddhist monastery or a Hindu temple. Mary Mother of God Church, Kalimpong, St. Teresa's Church, Kalimpong, St. Joseph's Church, Kalimpong, St. Maurice' Church, Suruk are perfect examples of Buddhist monastery style Catholic churches. St. Patrick's Church at Kankebong is built in Hindu style. The churches in Sikkim are fashioned after Buddhist art and architecture. Whereas the churches in Darjeeling and Kalimpong sub divisions are in Gothic style. There are 31,943 (Thirty one thousand ,nine hundred and forty three) Catholics,

spread out in the Catholic mission areas of Darjeeling and Sikkim ( as of 2006).

#### **7.2.6 Literary Activity**

In order to instruct the locals on the Catholic faith, the missionaries brought out books in Tibetan, Lepcha and Nepali languages. In 1882 Fr. Desgodins bought a small hand press to print his Tibetan manuscripts of the Bible. He published his Tibetan-Latin-French dictionary in 1899. In the same year, he published Tibetan grammar.

In 1921 Fr. Pittet translated Missal and ritual from Latin to Nepali. He also composed Nepali prayer books. Fr. Michael Wery printed Nepali prayers and hymns in his press at St. Alphonsus's school. Fr. Frank Farrel had initiated the translation of Bible from Latin/English to Nepali. Since he died before the completion of the work, Fr. William Bourke completed the entire translation of the Bible. Thus the literary works of the Catholic missionaries have enriched Nepali, Lepcha and Bhutia languages.

#### **7.2.7 Poverty Alleviation Programmes**

The Catholic missionaries, as part of their poverty alleviation programmes, encourage the inhabitants in and around the mission campus to cultivate various crops. They take initiative to provide hybrid seeds to people. Rearing of cows, pigs, chickens, rabbits, goats yield profit in the hills because of abundance of fodder.

#### **7.2.8 Religious Harmony**

It is evident from the personal interviews and observations that there is perfect inter-religious harmony in Darjeeling and Sikkim Himalayas. The Hindus, Buddhists and Protestants and Catholics live and work together in their societies. Till date, no one has heard of any religious clash in this

region, since neither the local people are hostile to missionaries, nor the missionaries were over-powering.

### **7.2.9 Catholicism in the Eastern Himalayas**

The Catholic missionaries have succeeded in establishing Catholic religion and its practices in Eastern Himalayas due to the harmonious nature of the inhabitants. Catholicism spread fast among the Lepchas since they were very receptive from the very beginning. In many areas, they initiated the move to become Catholics and approached the missionaries en masse to embrace Catholic faith. The next ethnic group that accepted Catholicism in large number is the Rai community.

### **7.2.10 Indigenous Catholic Missionaries**

The foreign Catholic missionaries both men and women encourage local boys and girls to become priests, brothers and nuns. After identifying bright boys and girls the missionaries place the younger ones in boarding schools for education. A vigorous drilling in the Catholic doctrines transforms these boys and girls into excellent Catholic missionaries. The present Bishop of the Roman Catholic Diocese of Darjeeling is Stephen Lepcha, a local tribal priest from Kalimpong sub-division.

## **7.3 Concluding Remarks**

The Catholic Missionaries have touched the lives of Eastern Himalayan inhabitants in very many ways. They were pragmatists. Since there was a need for educational institutions, they got involved in education. In the field of education, it was the Catholic missionaries who established elementary schools in the tea gardens of Darjeeling-Kurseong subdivisions and villages of Kalimpong sub-division. Many local students who received education in Catholic missionary institutions got attracted to the idealistic lives of the missionaries and embraced Catholic faith.

Since medical services were poor, the Catholic missionaries often acted as medicine men and women. Since the missionaries believed in both spiritual and physical well being, they insisted on prayers along with medicine, the combined effect of which helped the weak and sick to recover faster. As a result of miraculous healings, quite a few locals accepted the religion of the missionaries.

The social service centres established by the Catholic missionaries cater to the needs of every one irrespective of caste, creed and religion. The social service programmes of the Catholic missionaries do not make the people dependent on the missionaries; instead the individuals are guided to begin self-employment programmes. The Catholic missionaries from abroad came to the Eastern Himalayas to live, work and die among the people whom they loved. When India attained independence in 1947, the Catholic missionaries did not leave Darjeeling and Sikkim, instead applied for Indian citizenship to the new government. The tombs of Catholic missionaries in the Catholic cemeteries speak of the dedication and selfless service of the missionaries to the local people. The Indian priests, nuns and brothers follow the footsteps of foreign Catholic missionaries in the dedicated services for the well being of the inhabitants of Darjeeling and Sikkim.

The local people do appreciate the services of Catholic missionaries, particularly in the fields of education and health care. There is a popular demand for more educational institutions, to be opened by the Catholic missionaries in Darjeeling and Sikkim. The people do avail the facilities of the dispensaries for getting first aids before the patients are sent to hospitals. They also make use of the ambulance of the Catholic Mission to transport the patients to hospital. Reciprocally, a considerable number of local inhabitants join the mission. There has been a noticeable rise in the number of boys and girls from Darjeeling and Sikkim Himalayas who join

the formation houses to become priests and nuns respectively. Consequently, the recruitment from the rest of India has been reduced.

#### **7.4 Suggested Areas for Further Research**

This research may be a pointer to the future researchers. A few topics, which may be dealt in the future, are listed below.

1. Intermingling of Catholic art with Buddhist art by the French and Swiss Missionaries in Kalimpong.
2. Architecture of Church buildings by French and Swiss fathers in Kalimpong.
3. Study of paintings in Catholic Churches, which depict the last journey of Jesus on this earth.
4. A study of the design on the tabernacles.
5. A study of Catholic sculptures.
6. A study of various Catholic portraits.
7. Analytical study of the administration in the Roman Catholic Church.
8. A comparative study on Catholicism and Protestantism.
9. Comparative study between Catholic village and Hindu village/Buddhist village regarding socio- economic development.
10. A comparative study on Eastern Himalayan Religions.

The data gathered through multi-methods clearly indicate the course of development and spread of Catholicism due to the activities of Catholic missionaries in Darjeeling since 1846 and in Sikkim since 1952. The activities have affected all layers of the society in the hills. The improvement in literacy rate, employment, agricultural development, health, improved means of communication, mobility of individual in social hierarchy, improved housing facilities, large playgrounds and

magnificent buildings are indicators of development due to constant interaction between the Catholic missionaries and local inhabitants in concerned areas.

The missionaries who came from abroad to Darjeeling-Sikkim Himalayas did pioneering works in the field of health. Medical facilities were very poor towards the end of nineteenth and in the twentieth centuries due to lack of communication and suitable medicines. The missionaries traversed through impregnable forests and mountain tracks to reach out to the people. The missionaries had brought some medicine for themselves. But, at the time of necessity, some medicines were dispensed of in order to save the lives of people. The people built their confidence in the effectiveness of the medicines given to them by Catholic missionaries. They also witnessed cure of various sickness. As more and more people approached Catholic missionaries for treatment, hospitals and dispensaries were opened across Darjeeling-Sikkim Himalayas.

Education, social services, health care programmes, charity, socio-economic developmental activities are interrelated and interconnected. They are means to community development. Therefore, it may be said that the Catholic missionaries also acted as catalysts in community development in Darjeeling-Sikkim Himalayas.

## BIBLIOGRAPHY

### Articles and Books

- Afonso, J. (1997) *The Jesuits in India. Gujarat*: Gujarat Sahitya Prakash.
- Atkinson E.T (1882) *The Himalayan Gazetteer*. New Delhi: Cosmo Publications.
- Awasty, I. (1978) *Between Sikkim and Bhutan (The Lepchas and Bhutias of Pedong)*. Delhi: B.R Publishing Corporation.
- Barbara, M. (1998) *The Living Love of Christ Among Us*. Merril: Holycross Sisters.
- Becker, C. (1980) *History of the Catholic Mission in Northeast India*. Shillong: Vendrame Missiological Institute.
- Bhattacharyya, P. (1984), *Aspect of Cultural History of Sikkim: Studies in Coinage*. Calcuta: K P Bagchi & Company.
- Bhanja, K. C. (1993) *History of Darjeeling and the Sikkim Himalaya*. New Delhi: Gyan Publishing House.
- Bista, D. (1980) *People of Nepal*. Kathmandu: Ratna Pustak Bhandar.
- Bourke, W. (2004) *Remembering Bishop Eric Benjamin*. Darjeeling: Bishop's House.
- Campos, J. (1919) *History of the Portuguese in Bengal*. Calcutta: Butterworth & Co.
- Candida, M. (1974) *The Apostolic Carmel, the Seed Time 1862-1873*. Bangalore: Eastern Press.
- Carol, M. (1989) *A Strange Destiny*. Bangalore: Apostolic Carmel.
- Coelho, V. (1970) *Sikkim and Bhutan*, Indian Council for Cultural Relations, Vikas publications.
- Curran, C. (1990) *A History of the Christian Brothers in India*. Calcutta: Christian Brothers.
- Datta-Ray, S (1984) *Smash and Grab: Annexation of Sikkim*. New Delhi: Vikas Publishing House PVT LTD
- Dewan D. (1991) *Education In The Darjeeling Hills: An Historical Survey 1835-1985*, New Delhi: Indus Publishing Company.
- Downs, F. (1983) *Christianity in NorthEast India: Historical Perspectives*. Delhi: ISPCK.
- Dhamala, R. (1993) (Editor), *Problems and Strategies of Development in The Eastern Himalaya*. New Delhi: Gyan Publishing House
- Divarkar, P. (1990) *Ablaze with God*. Gujarat: Gujarat Sahitya Prakash.
- Downs, F. (1983) *Chistianity in North East India: Historical Perspective*. Delhi: ISPCK.
- Dozey, E. (1989) *A Concise History of The Darjeeling District Since 1835*. Varanasi: Deepak Press.
- Ganss, G. (1992) *The Text of the Spiritual Exercises*. USA: The institute of Jesuit Sources.
- Gomes, P. (1969) *A Communtiy at the Crossroads: East Bengal Catholics in West Bengal*. Calcutta: St.Xaviers College.
- Gorer, G. (1996) *The Lepchas of Sikkim*. New Delhi: Gyan Publishing House. Reprint.
- Gowloog, R. (1995) *Lingthem Revisited Social Change in a Lpcha Village of North Sikkim*. New Delhi: Har-Anand publications.

- Goyau, G. (1932) *Missions and Missionaries*.Edinburg: Sandsand company.
- Hooker, J. (1855) *Himalayan Journals*, Today & Tomorrow's Printers & Publishers New Delhi, 1980(Originally published in 1855)
- Hosten, H. (1928) *The Centenary of Darjeeling*.Darjeeling: St.Joseph's College.
- Joshi H (2004) *Sikkim Past And Present* New Delhi: Mittal Publications.
- Josson, H. (1993)*The Mission of West Bengal*. Ranchi: Catholic Press.
- Kaila, B (2001) 'The Vanishing Glory of Darjeeling Tea: Who is responsible? In *Snowline News Magazine* vol. I No.1, August 15-October 15,2001:10
- Kottuppallil, G. (1988) *History of the Catholic Missions in Central Bengal*.Shillong: Vendrame Institute.
- Lama, P. (1994) *Sikkim Society Polity Economy Environment*. New Delhi: Indus Publishing Company.
- Lo Groi, N. (2003) *History of the Kolkata Province of St. John Bosco*. Kolkata: Salesians of Don Bosco.
- Macaulay, C. (1885) *Report of a Mission to Sikkim and the Tibetan Frontier with a Memorandum on Our Relations With Tibet*, Calcutta: Bengal Secretariat Press.
- Mahajan Baldev, Srilekha Majumdar,D.C Agnihotri(1995) *National Institute Of Educational planning And Administration*.New Delhi.
- Mendonca, D. (2003) *Jesuits in India Vision and Challenges*.Gujarat: Gujarat Sahitya Prakash.
- Meersman, A. (1924) *The Catholic Church in India since mid Nineteenth Century*. Ranchi: Catholic Press
- Misner, B. (1998) *The Living Love of Christ Among Us*.Merril: Holycross sisters.
- Moraes, G. (1964)*A History of Christianity in India*.Bombay:Munaktala and sons.
- Namboodiry, U. (1995) *St. Xavier's the Making of a Calcutta Institution*. Viking Penguin India.
- Nath, S. (2004) *Panorama Of North East India*. New Delhi: Author Press.
- O'malley, LSS. (1907) *Bengal District Gazetteers Darjeeling*.New Delhi: Logos Press.
- Puthenpurackal, J. (1996) *Impact of Christianity on North East India*. Shillong: Vendrame Institute Publications.
- Pauvath, L. (1995) *A Mission of Compassion*.Bangalore: HolyCross Sisters.
- Perry, C. (1997) *Nepali Around The World*.Kathmandu: Ekta Books.
- Perumalil, H. (1972) *Christianity in India, A History in Ecumenical Perspective*.Alleppy: Prakasan Publications.
- Pinn, F. (1986) *The Road of Destiny, Darjeeling Letters 1839*.Oxford: Oxford University Press.
- Plattner, F. (1964) *The Catholic Church in India, Yesterday and Today*.Bangalore: St. Paul Publications.
- Raatan, T. (2004) *Encyclopaedia Of North- East India, Vol.3*, New Delhi: Kalpaz Publications.
- Rai shiva, K. (2005) *Kirat Khambu Rais of Sikkim and Eastern Himalayas*.Gangtok: Shivika Enterprises.
- Rops, D. (1961) *The Protestant Reformation*.London: JM Dent and Sons LTD.
- Rops, D. (1962) *The Catholic Reformation*. London: JM Dent and Sons LTD.

- Roy, J. (2004) *A Brief History of Portuguese Converts*. Kolkata: Roy Sumusti Publications.
- Roy, A. (1968) *History Of Bengal Mughal Period (1526 1765)*: Calcutta: Nababharat Publications.
- Sen, J. (1968) *Community Development in Chotanagpur*. Calcutta: The Asiatic Society.
- Shrivastava, A. (2002) *Surajkund: The Sikkim Story*. New Delhi: South Asia Foundation.
- Steenhault, D. (1994) *History of the Jesuits in West Bengal Part I*. Ranchi: Catholic Press.
- Steenhault, D. (2004) *History of the Jesuits in West Bengal Part II*. Ranchi: Catholic Press.
- Stocks C. De Beauvoir, *Sikkim Customs and Folk Lore*, Cosmo Publications Delhi 1975.
- Subramanyam, K. (1970) *The Catholic Community in India*. Madras: Macmillan & Company.
- Subba, T.B. (1989) *Dynamics of a Hill Society*. Delhi: Mittal publications.
- Subba, T.B. (2003) 'The Nepalis in Northeast India: Political Aspirations and Ethnicity', in A.C Sinha (Ed), *The Nepalis in Northeast India*. New Delhi: Indus Publishing company. pp54-65.
- Sharma, R. (1983) *Images Of Sikkim The Land, People And Culture*. Gangtok: Government Of Sikkim.
- Sharma S.K. & Usha Sharma (1998) *Social and Cultural heritage of Sikkim and Bhutan* (Encycopaedia of Sikkim and Bhutan series). New Delhi: Anmol Publications.
- Sharma S.K & Usha Sharma (1998) *History Geography and travels of Sikkim and Bhutan* (Encyclopaedia of Sikkim and Bhutan series), New Delhi: Anmol publications.
- Sharma S.K & Usha Sharma (1998) *Documents on Sikkim and Bhutan* (Encyclopaedia of Sikkim and Bhutan Series). New Delhi: Anmol publications.
- Sinha A.C & T.B Subba (2003) *The Nepalis in North East India A Community in Search of Indian Identity*. New Delhi: Indus Publishing Company.
- Subba, C. (1995) *The Culture & Religion of Limbus*. Kathmandu: K.B Subba.
- Subba, J.R. (2002) *Biodiversity of the Sikkim Himalayas*. Gangtok: Sukhim Yakthung Mundhum Saplopa
- Temple Richard (1977) *Travels in Nepal And Sikkim*, Ratna Pustak Bhandar: Valiamangalam, J. (1984) *The Mission Methods of Fr. Joaquim Vilallonga SJ*. Gujarat: Gujarat Sahitya Prakash.
- Waddell, L. (1978) *Among The Himalayas*. Kathmandu: Ratna Pustak Bhandar. (First Edition 1899)
- Wangyal, S. (2002) *Sikkim & Darjeeling Division & Deception*. Phuentsholing: KMT Press.

## **Documents and relevant materials consulted at Archives**

### **ARCHBISHOP'S HOUSE ARCHIVES, CALCUTTA.**

Mother Teresa Mon's letter to Arch Bishop Carew, dated 15<sup>th</sup> October 1846

Fr. McGirr's letter to his Arch Bishop dated, 28<sup>th</sup> May 1847

Fr. McGirr's letter to his Arch Bishop dated 8<sup>th</sup> February 1848

### **CATHOLIC MISSION RECORDS**

Christ the King Church, Pakyong: Baptism register 1951

Don-Bosco Church, Malbassey: Baptism register 1992

Immaculate Conception Church, Darjeeling: Baptism register

Immaculate conception, Church, Darjeeling: Chronicle

Mother of God Church, Rally Road: Baptism register 1978

Sacred Heart Church, North Point: Baptism register 1885

Sacred Heart Church, Lolay: Baptism register 1974

Sacred Heart Church, Mirik: Baptism register 1951

St. Joseph's Church, Git-Dabling: Parish records 1935

St. Bernadette Church Gorubathan: Parish records 1931

St. Francis' Assisi Church, Jorethang: Baptism register 1971

St. Mary's Church, Kainjalia: Baptism register 1984

St. Mary's Church, Kankebong: Baptism register 1958

St. Maurice Church, Suruk: Baptiam register 1952

St. Paul's Church, Kerseong: Parish register 1891

St. Peter's Church, Munsong: Baptism register 1995

St. Peter's Church, Tanyang: Baptism register 1952

St. Theresa's Church, Kalimpong: Baptism register 1931

St. Thomas' Church, Gangtok: Baptism register 1965

Vijaya Rani Girja, Maria Busti: Baptism register 1891

### **CLUNY PROVINTIATE ARCHIVES, KALIMPONG**

Deputy Commisioner's letter to Sr. Ursula 12/02/1925

SDO's letter to Mother Ursula, dated 03/07/1920

SDO's letter to Mother Ursula, dated 03/07/1923

### **CONGREGATION OF ST. JOSEPH'S OF CLUNY ARCHIVES, PARIS**

Fr. Jules Dounel's letter to Reverend Mother in Paris, dated 26<sup>th</sup> July 1924

Marie Therese's letter to Reverend Mother General in Paris, dated 4<sup>th</sup> June 1926

Sr. Jeanne's letter to Reverend Mother General in Paris, dated 4<sup>th</sup> June 1926

### **EDUCATIONAL DOCUMENTS**

Agreement between Bishop Eric and Provincial of Mary Help of Christians, Concerning St. Mary's School, Geyzing on 12/03/1994

Bethany School: Admission register 1956

Goethal's Memorial School: Attendance register 2006

Letter from the Secretary, Secondary Board of Education to Secretary Don-  
 Bosco School, Mirik, dated 06/04/2005  
 Namchi Public School, Namchi: Attendance registers 2006  
 Salesian College, Sonada Chronicle 1938  
 St. Michael's School, Darjeeling: Attendance registers 2006  
 St. Joseph School, Northpoint: Admission registers 1892  
 St. Mary's School, Singla: Attendance registers 2006  
 St. George Higher Secodary School, Pedong: Attendance registers 1887  
 St. Joseph's Convent School, Kalimpong: Attendance register 1927  
 St. Mary's College, Kurseong: Chronicle 1909  
 St. Helen's School, Kurseong: Visitor's book 1903  
 St. Helen's School, Kurseong: Attendance register 1903  
 St. Helen's School, Kurseong: Chronicle 1907  
 St. Thomas School, Gangtok: Attendance registers 2006  
 St. Joseph' School, Gaucharan: Attendance register 1990  
 St. Mary' School, Geyzing: Attendance register 2006  
 The deed signed on 12/02/1993, by the Government of Sikkim and the  
 Darjeeling Jesuits of North Bengal

#### **FOREIGN MISSION OF PARIS ARCHIVES, FRANCE**

Bulletin de Missions Etrangeres, 1884-1936  
 Fr. Desgodins' letter to his superior in Paris, dated 22/12/1891  
 Fr. Desgodins' letter to his superior in Paris, dated 23/11/1891  
 Fr. Desgodins' letter to his superior in Paris, dated 30/03/1891  
 Fr. Dounel's letter to Mother Ursula, dated 16/03/1920  
 Fr. Hervagault's letter to his superior in Paris, dated 10/12/1891  
 Fr. Desgodins' letter to his superior in Paris, dated 05/12/1890  
 Fr. Desgodins' letter to his superior in Paris, dated 12/11/1882  
 Fr. Desgodins' letter to his superior, dated 23/11/1990  
 Fr. Desgodins' letter to the Mother General, dated 04/05/1895  
 Fr. Hervagault's Diary entry: 19/09/1980  
 Fr. Hervagault's Diary: Entry on 11/09/1892  
 Fr. Hervagault's letter to his superior in France dated, 2/06/1920  
 Fr. Hervagault's letter to his superior in France, dated 10/06/1893  
 Fr. Hervagault's letter to his superior in Paris, dated 27/03/1897  
 Marie Theres' letter to her Mother General in Paris, dated 04/06/1926  
 Mission Catholique de Pedong  
 Missions Catholique - 1891  
 Sr. Jeanne's letter to her Mother General in Paris, dated 25/04/1949

#### **GOETHAL'S LIBRARY AND RESEARCH CENTRE ARCHIVES, ST. XAVIER'S COLLEGE, CALCUTTA**

Bengal Catholic Herald  
 Calcutta Jesuit News Letter  
 Indo European correspondence  
 Our field

**ARCHIVES, JESUITS OF CALCUTTA PROVINCE**

Fr. Ignatius Koch's letter to his mission Superior in Calcutta, dated  
11.9.1885

Fr. Joseph Ford's letter to his Superior, Calcutta, dated 20.06.1896

Fr. Scharlaeken's letter to his Superior in Calcutta, dated 12.04.1906

**JESUITS' ARCHIVE, ROME**

Fr. Koch's Letter to Fr. Grosjean in Rome, dated, 10<sup>th</sup> February 1889

**LORETO CONVENT ARCHIVES, CALCUTTA**

Mother Damien's letter to her Provincial, dated 03/04/1965

**LORETO CONVENT ARCHIVES, DARJEELING**

Loreto College Chronicle-1961

Loreto Convent Chronicle-1853

Loreto Convent School Admission Register-1847

Loreto School Admission Register-1917

**ARCHIVES OF PROPAGANDA FIDE, ROME**

Fr. Mc Girr's Diary

**ST. MAURICE ABBEY ARCHIVES, ZURICH, SWITZERLAND**

L'Echo De Sikkim (1937-1998)

## APPENDICES

- A -Glossary
- B -Field Trips
- C -Questionnaire
- D -Enquiries for personal interview
- E -Schedule for personal interview
- F -Schedule for enquiry from a parish
- G -The Capuchin Fathers in Darjeeling
- H -List of the Priests of Foreign Missions of Paris
- I -Names of Canon Regulars who served in Kalimpong Mission
- J -List of the Canadian Jesuits
- K -List of the names of Lepcha-Bhutia- Nepali priests
- L -List of non-local Indian priests in Darjeeling and Sikkim
- M -List of Lepcha-Bhutia-Nepali Nuns.
- N -Foreign Catholic Missionaries currently in Darjeeling and Sikkim
- O -The list of Belgian Fathers who worked in Darjeeling
- P -List of Catholic Health Centres in Darjeeling and Sikkim
- Q -The Societies of Nuns in Darjeeling and Sikkim
- R -Photo Gallery
- S -Photocopies of a few original correspondence.

## Appendix- A

### GLOSSARY

- Canticles - A hymn or chant with words taken from the Bible.
- Catechism - It is a method of religious instruction. Roman Catholic principles of religion is imparted in the form of questions and answers.
- Catechist - A lay person who instructs the people by way of question-answer method.
- Congregation- It means a group of celibate men or women within the Roman Catholic clergyman or Church.
- Ecclesiastical - Of Roman Catholic clergyman or church.
- Evangelization- It means the activities of preaching and spreading the Catholic doctrines.
- Formation -The Roman Catholic Diocese and the Religious Congregations train their candidates in a particular way as desired by the authorities. A few years are set apart for this training in a building specifically constructed for this purpose.
- Grotto - It is an artificial cave in which a statue of Mary is placed.
- Immaculate - Roman Catholic religion teaches that Mary, mother of Jesus was born without sin from the moment of her conception. The word means perfectly clean.
- Parochial - Concerning a local church.
- Parish -It is an area within a diocese, having its own church and clergyman.
- Parishioner - A catholic who belongs to a parish, and attends church regularly.
- Presbytery - A house where a Roman Catholic parish priest lives.
- Province -The administrative system of a religious congregation includes the centre and province.
- Provincial -The person who governs a province.
- Schism -It is a strong disagreement between the two religious organizations over a doctrine. As a result, one group stops recognizing the authority of the other.
- Tabernacle -It is a box in the Roman Catholic Church where the consecrated bread is preserved.

## Appendix- B

### FIELD TRIPS

Sl. No.	Name and Place of Catholic Mission	Date of Field Trip
01	Bethany School, Darjeeling	18.11.2005
02	Christ the King Church, Algarah-Mirik, Kalimpong	04.09.2005
03	Don Bosco School and church, Malbassey, West Sikkim	03.02.2006
04	Don Bosco Vocational Institute, Kalimpong	09.01.2005
05	Don Bosco School, Rinchenpong, West Sikkim	01.02.2006
06	Don Bosco School and Church, Mirik, Kurseong	10.08.2005
07	Gandhi Ashram School, Kalimpong	16.01.2005
08	Goethal's Memorial School, Kurseong	22.2.2006
09	Hayden Hall, Darjeeling	03.2.2004
10	Holy Cross Vocational Institute, Kurseong	14.03.2004
11	Immaculate Conception Church, Darjeeling	20.11.2005
12	Loreto Convent School, Darjeeling	22.11.2005
13	Loreto College, Darjeeling	22.11.2005
14	Loyola College, Namchi, South Sikkim	05.04.2006
15	Mary Mother of God Church, Kalimpong	03.03.2006
16	Namchi Public School, South Sikkim	04.04.2004
17	Our Lady of Lourdes Church, Tendrabong, Kalimpong	11.07.2004
18	Salesian College, Sonada, Darjeeling	01.01.2006
19	Sacred Heart Church, Lolay, Kalimpong	03.08.2005
20	Sacred Heart Church, Northpoint, Darjeeling	19.11.2005
21	Sacred Heart Church Pedong, Kalimpong	11.08.2005
22	Shanti Ki Rani, Turuk, South Sikkim	10.10.2005
23	St. Alphonsus' School, Kurseong	18.09.2004
24	St. Augustine's School, Kalimpong	18.09.2005
25	St. Bernadette Catholic Mission, Gorubathan	18.12.2005
26	St. Francis of Assisi Mission, Jorethang	22.08.2004
27	St. Helen's School, Kurseong	01.02.2004

28	St. Joseph's School and Church, Rhenock, East Sikkim	16.05.2004
29	St. Joseph's School and Church, Martam, East Sikkim	18.04.2004
30	St. Joseph's Higher Secondary, Kurseong	15.02.2004
31	St. John's Church, Pudung, Kalimpong	24.09.2005
32	St. John's Church, Kurseong	18.01.2004
33	St. John's Church, Pudung, Kalimpong	24.09.2005
34	St. Joseph's Convent school, Kalimpong	09.10.2005
35	St. Joseph's Church, Git-Dabling, Kalimpong	23.10.2005
36	St. Joseph's School, Darjeeling	21.11.2005
37	St. Joseph's College, Darjeeling	21.11.2005
38	St. Michael's School, Darjeeling	18.11.2005
39	St. Mary's Mission, Kainjalia, Darjeeling	04.12.2005
40	St. Mary's Mission, Singla, Darjeeling	11.12.2005
41	St. Michael's Mission, Sangsay, Kalimpong	25.09.2005
42	St. Margaret Catholic Mission, Nimbong, Kalimpong	11.09.2005
43	St. Maurice Catholic Church, Suruk, Kalimpong	28.08.2005
44	St. Margaret Home, Kurseong	08.02.2004
45	St. Mary's School and Church, Geyzing, West Sikkim	01.02.2006
46	St. Nicholas' Church, Todey, Kalimpong	25.12.2005
47	St. Peter's Catholic Church, Munsong	16.10.2005
48	St. Peter's Catholic Church, Namchi, South Sikkim	20.03.2006
49	St. Peter's Catholic Church, Tanyang, Kalimpong	04.07.2004
50	St. Patrick's Mission, Kankebong	24.08.2005
51	St. Paul's Church, Kurseong	25.01.2004
52	St. Thomas' Church, Gangtok, East Sikkim	11.04.2004
53	St. Xavier's School, Pakyong, East Sikkim	04.04.2004

## Appendix -C

Dear Sir/Madam,

I am a Ph.D student of Centre for Himalayan Studies, North Bengal University. I would like to request your valuable opinion. The information will be used for academic purpose only.

Francis A.V.

### QUESTIONNAIRE

Place ..... Male/Female Occupation .....

Age ..... Religion .....

Name of SC/ST/OBC/MBC/ General or any other category.....

01. Did you study in an institution run by Fathers/Brothers/Sisters?  
Yes / No
02. Do your children study in an institution run by Fathers/Brothers/Sisters? Yes /No
03. Do you have contact with Fathers/ Brothers / Sisters?  
Yes / No

**(PLEASE ENCIRCLE THE CHOICE WHICH BEST DESCRIBES YOUR OPINION)**

### IN THE FIELD OF EDUCATION

04. The catholic missionary schools cater to the educational needs of the local students.  
(a) Always (b) Most of the time (c) Occasionally (d) Never
05. The Catholic missionaries give equal importance to study and other co-curricular activities like games, debates and dramas.  
(a) Always (b) Most of the time (c) Occasionally (d) Never
06. The catholic missionary schools provide conducive atmosphere and facilities for academic excellence to their students.  
(a) Always (b) Most of the time (c) Occasionally (d) Never

07. The Catholic missionary schools prepare the students for higher studies.  
(a) Always (b) Most of the time (c) Rarely (d) Never

#### IN THE FIELD OF ECONOMIC DEVELOPMENT

08. The catholic missionaries provide job opportunities for the locals in their institutions.  
(a) Always (b) Most of the time (c) Rarely (d) Never
09. The small-scale industries (hostel, transport, tourism etc) are benefited because of catholic educational institutions around them.  
a) Most of the time (b) Sometimes (c) Rarely (d) Never
10. The catholic missionaries have helped economically backward people to cope with their economics crisis.  
(a) Very often (b) Often (c) Rarely (d) Never
11. The catholic missionaries, through their educational institutions have raised the standard of living of the people.  
(a) Agree (b) Somewhat agree (c) Not Exactly (d) Disagree

#### IN THE FIELD OF COMMUNITY DEVELOPMENT / SOCIAL SERVICE

12. The catholic missionary schools admit students irrespective of caste, creed and religion.  
(a) Agree (b) somewhat agree (c) Disagree (d) Strongly disagree
13. The contact between the catholic missionaries and the local inhabitants has created a better society.  
(a) Very much (b) To a certain extent (c) Insignificant (d) not at all
14. The social service centres of catholic missionaries empower the economically challenged individuals, for self-enterprises.  
(a) Agree (b) somewhat agree (c) Not sure (d) disagree
15. The catholic missionaries have inculcated in the people human values like discipline, thrift and concern for others.  
(a) Agree (b) Somewhat agree (c) Not sure (d) Disagree

## OVERALL ASSESSMENT IN EACH CATEGORY

16. I rate the contributions of catholic missionaries in the field of education as:  
(a) Excellent (b) Good (c) Poor (d) Very poor
17. I rate the contributions of catholic missionaries in field of social service / community development programmes as:  
(a) Excellent (b) Good (c) Poor (d) Very poor
18. I rate the contributions of catholic missionaries in the field of economic development as:  
(a) Excellent (b) Good (c) Poor (d) Very poor
19. Any other comments or suggestions you would like to make about the interaction between catholic missionaries and local inhabitants.

## Appendix - D

### ENQUIRIES FROM A SCHOOL

Name of the school:

Place:

1. A short history of the school.
2. Number of Teaching staff: Male.... Female..... (Only locals to be mentioned)  
Catholics: .....  
Protestants: .....  
Hindus: .....  
Buddhists: .....  
Any other: .....
3. Number of non teaching staff: Male..... Female.....(Only locals)  
Catholics .....  
Protestants .....  
Hindus .....  
Buddhists .....  
Any Other .....
4. Total number of students: Male..... Female.....  
Catholics: .....  
Protestants: .....  
Hindus: .....  
Buddhists: .....  
Any other: .....
5. Hostel: Male..... Female.....  
Number of local students.....  
Non-locals .....  
Catholics .....  
Protestants .....  
Hindus .....  
Buddhists .....  
Any other .....
6. Number of Fathers/Brothers/ Nuns in the school  
Fathers.....  
Sisters.....  
Brothers.....

## Appendix- E

### SCHEDULE FOR PERSONAL INTERVIEW

Name.....  
Age.....  
Religion.....  
Occupation.....  
Date of interview.....  
Place.....

1. Could you tell me your family history?

- About your tribe/caste
- Migration to the present locale
- Education
- Religious customs
- Source of Income
- Food habits

2. Are you aware of the two major groups in Christianity, ie Protestants and Catholics?

3. Do you have any contact with Catholic Missionaries or Catholics? If yes, what sort of contact?

4. What is your general opinion about Catholics?

5. Could you enumerate the contributions of Catholics missionaries to the local people of Darjeeling and Sikkim?

6. What may be the reason for the growth of Catholic population in Sikkim and Darjeeling?

7. Do you have any expectation from Catholic missionaries?

8. Any other comments

List of Persons Selected for Personal Interview in Darjeeling Hills

Name of Informant	Age	Sex	Religion	Occupation	Date of Interview
Bhutia Joseph	78	M	Catholic	Retired Catechist	04.12.2005
Chamling Carmela	34	F	Catholic	Teacher	11.08.2005
Chetri Andrew	35	M	Catholic	Business	25.01.2005
Chettri Jyothi	35	F	Hindu	Business	08.02.2004
Chetri Binod	40	M	Catholic	Social Worker	18.09.2004
Gadal William	85	M	Catholic	Retired Catechist	25.12.2005
Gazmer Esther	32	F	Protestant	House Wife	22.11.2005
Gurung Abhay	56	M	Hindu	Sports Director	21.11.2005
Gurung Phlip	76	M	Catholic	Retires teacher	20.11.2005
Gurung Angelina	30	F	Catholic	House wife	19.11.2005
Gurung Seren	37	M	Catholic	Hindu	18.11.2005
Gurung Michael	67	M	Catholic	Retired cook	03.02.2005
Joshi D. Raj	41	M	Hindu	Business	04.12.2004
Lama Bijoy	59	M	Buddhist	Business	04.12.2004
Lepcha Anira	25	F	Protestant	Teacher	07.08.2005
Lepcha Jarmin	48	F	Catholic	Housewife	16.10.2005
Lepcha Irine	30	F	Catholic	Housewife	25.09.2005
Lepcha Agnes	60	F	Catholic	Retired Teacher	04.09.2005
Lepcha Leonard	30	M	Catholic	Driver	04.09.2005
Lepcha Samden	61	M	Catholic	Ex Govt. Officer	11.09.2005

Lepcha. P. Thomas	76	M	Catholic	Farmer	18.09.2005
Lepcha Alphonse	59	M	Catholic	Farmer	11.07.2005
Lepcha Michael	48	M	Catholic	Teacher	24.08.2005
Lepcha A. Joseph	79	M	Catholic	Farmer	25.01.2004
Lepcha K. Paul	81	M	Catholic	Farmer	04.04.2004
Moktan Sidharth	27	M	Catholic	Business	04.04.2004
Moktan Raymond	42	M	Catholic	Business	15.02.2004
Namchu Philomena	73	F	Catholic	Retired Teacher	22.2.2006
Pencho Tashi	47	M	Buddhist	Business	01.02.2006
Pradhan Henri	66	M	Catholic	Retired Teacher	22.11.2005
Pradhan Saru	32	F	Catholic	Housewife	25.01.2004
Pradhan Karuna	38	F	Hindu	Housewife	25.01.2004
Pradhan Mahendra	46	M	Hindu	Teacher	25.01.2004
Pradhan Kasi ram	64	M	Hindu	Business	04.12.2004
Rai Cecilia	64	F	Catholic	Retired Teacher	11.12.2005
Rai Peter	75	M	Catholic	Business	05.04.2004
Rai Anil	45	M	Hindu	Teacher	16.10.2005
Rai M.	41	M	Catholic	Business	04.09.2005
Rai Edel	42	F	Catholic	Teacher	18.09.2005
Roka A. B.	56	M	Hindu	Business	18.09.2005
Rosaily Bahadur	68	M	Hindu	Retired Teacher	24.08.2005
Subba Khagen	42	M	Catholic	Social Worker	25.01.2004
Subedi Gerard	83	M	Catholic	Farmer	08.02.2004
Sarki Mani	44	M	Catholic	Labourer	04.04.2004
Tamang Soma	76	F	Buddhist	Business	16.05.2004

Tamang sahara	32	F	Catholic	Teacher	19.11.2005
Tamang Adam	56	M	Catholic	Catechist	18.11.2005
Thapa Roshan	47	M	Hindu	Teacher	20.03.2006
Thapa Mohan	77	M	Hindu	Retired Teacher	01.02.2006

**List of Persons Selected for Personal Interview in Sikkim**

Name of Informant	Age	Sex	Religion	Occupation	Date of Interview
Bhutia Thondup	33	M	Buddhist	Business	04.04.2004
Bhutia Dadup	44	M	Buddhist	Government Sercice	11.04.2004
Bhutia Junden	35	M	Buddhist	Business	16.04.2004
Bhutia Norbu	35	M	Buddhist	Business	16.5.2004
Bhutia Ezekiel	73	M	Catholic	Farmer	22.08.2004
Bhutia Chungie	56	F	Buddhist	Housewife	05.04.2006
Bhutia Chewang	42	M	Buddhist	Farmer	03.02.2006
Bhutia Namkey	59	M	Buddhist	Business	01.02.2006
Bhutia Rinzing	61	M	Buddhist	Teacher	20.03.2006
Dhanukey Abraham	39	M	Protestant	Pastor	20.03.2006
Golay Patrick	51	M	Catholic	Priest	04.04.2004
Gurung Manmaya	51	F	Hindu	Housewife	11.04.2004
Kalekotey Robin	41	M	Catholic	Teacher	18.04.2004
Khawas Andrew	45	M	Protestant	Teacher	22.08.2004
Lepcha Likit	52	F	Buddhist	Teacher	04.04.2004

Lepcha Lucy	51	F	Catholic	Housewife	11.04.2004
Lepcha Ongden	46	M	Catholic	Teacher of	18.04.2004
Lepcha Marcel	65	M	Catholic	Retired Teacher	22.08.2004
Lepcha Patrick	47	M	Catholic	Teacher	04.04.2004
Lepcha vincent	58	M	Catholic	Housewife	11.04.2004
Lepcha Matilda	36	F	Catholic	Housewife	18.04.2004
Lepcha Britto	42	M	Catholic	Teacher	22.08.2004
Lepcha Chimito	84	F	Catholic	Housewife	04.04.2004
Lepcha Peter	81	M	Catholic	Farmer	04.04.2004
Mikhia Cecil	46	M	Cathoic	Teacher	11.04.2004
Mukhia Tika C.	37	M	Hindu	Teacher	18.04.2004
Rai Marcel	37	M	Catholic	Farmer	04.04.2006
Rai Marcus	47	M	Catholic	Teacher	11.04.2004
Rai Batilda	39	F	Catholic	Teacher	18.04.2004
Rai Paul	34	M	Catholic	Business	16.05.2004
Rai Bimal	51	M	Hindu	Teacher	22.08.2004
Rai Christina	44	F	Catholic	Teacher	05.04.2006
Rai Daniel	76	M	Catholic	Retired Teacher	20.03.2006
Rai K.B	65	M	Hindu	Retired Teacher	11.04.2004
Rai Edward	54	M	Catholic	Teacher	20.03.2006
Rai padma Kumari	86	F	Catholic	Housewife	11.04.2004
Serene Lanam	48	M	Protestant	Teacher	11.04.2004
Sherpa Monica	23	F	Catholic	Hotel Owner	18.04.2004

Sherpa Lakpa	49	M	Protestant	Teacher	16.05.2004
Shilal Sanju	32	F	Catholic	Teacher	18.04.2004
Sintury Nirmal	32	M	Catholic	Teacher	16.05.2004
Tamang Padam	48	M	Buddhist	Private employee	05.04.2006
Thapa D.M	46	M	Hindu	Teacher	11.04.2004
Thapa Daniel	61	M	Protestant	Farmer	22.08.2004
Thapa Regina	48	F	Catholic	Teacher	04.04.2004
Thapa Sebastian	51	M	Catholic	Retired Catechist	11.04.2004
Thapa Roshan	54	M	Hindu	Teacher	11.04.2004
Thapa Roman	77	M	Hindu	Retired Teacher	16.05.2005
Wangyal Dorji	37	M	Buddhist	Teacher	22.8.2006

## Appendix- F

### SCHEDULE FOR INQUIRY FROM A PARISH

Name of the Parish.....

Place.....

1. A Short history of the Parish
2. When was the First Baptism in the Parish?
3. What is the local number of Baptisms in the register?
4. Catechist: his training/ work/ salary
5. What is the total number of Catechumens?
6. What are parish activities that promote socio economic development of the People?
7. How many faithful attend Sunday services?
8. How many Catholic girls contracted non- Christian marriages?
9. How many boys brought wives from other faith?
10. What are the organizations in the parish?
11. Are there social gatherings among the Catholics and between Catholics and others?
12. What are the activities in the parish for the faith formation of the parishioners?
13. Who are the beneficiaries of the parish activities?
14. How is the relationship between the Pastors/Sisters and the parishioner?

## Appendix- G

### THE CAPUCHIN MISSIONARIES IN DARJEELING

Name of the missionaries	Arrival	Departure
Accursio Insermini	1880	1881
Archangelo.P	1851	1859
Charles Gentili	1880	1881
Engelbert Lentjes	1886	1887
Felix	1849	1850
Ignatius Persico	1849	1850
Jerome Emiliani	1880	1887
Joseph peacock	1879	1883
Lewis Scargliani	1881	1884
Philip Tasso	1885	1886
Thomas Considine	1886	1887

Source: Church records

## Appendix - H

### LIST OF THE PRIESTS OF FOREIGN MISSIONS OF PARIS

Names of Missionaries	Arrival at Pedong	Departure	Death	Place
Auguste Desgodins	1881	-	14 <sup>th</sup> March	Pedong
Francis C. Monnier	1926	1931	12 <sup>th</sup> July 1939	Hong Hong
G.Gratuze	1925	1937	5 <sup>th</sup> July 1985	France
Henry G. Mussot	1881	1883	5 <sup>th</sup> April 1905	East Tibet
Joseph Alazard	1929	1934	18 <sup>th</sup> Aug 1985	France
Jules Douenel	1892	1937	1 <sup>st</sup> Feb 1940	Ooty
L.M. Moriniaux	1895	-	12 <sup>th</sup> Nov 1912	Pedong
Leon Durel	1894	1937	3 <sup>th</sup> May 1940	Karikal
Loies Saleur	1884	-	6 <sup>th</sup> May 1890	Pedong
Martin Hervagualt	1883	-	25 <sup>th</sup> May 1936	Maria Busty
Maurice Queguiner	1933	1937	2 <sup>nd</sup> Sept 1977	France

Source: Church records

## Appendix - I

### NAMES OF THE CANON REGULARS WHO SERVED IN KALIMPONG MISSION

Names	Date of Arrival	Date of departure	Death
Aurelio Gianora	Dec 1934	1978	1995
Adre Butty	Apr 1938	1987	1987
Agustin Schyrr	Dec 1934	1940	1987
Edward Gressot	Dec 1947	1994	-
Emmanuel Gex Collet	Dec 1947	1994	2002
Joseph Hofstetter	Nov 1948	1992	-
Gustave Rouiller	Mar 1937	1988	1992
Hubert Rucksthul	Mar 1954	1981	-
Jean Marie Brahier	Dec 1940	1992	1993
Leon Eberhard	Apr 1946	1953	
Martin Rey	Dec 1935	1972	1974
Meinard Pittet	Dec 1947	-	1984
Patrice Vergeres	Dec 1939	-	1964
Paul Thurler	Mar 1937	1946	1982
Peter Grobetv	Nov 1948	1956	-
Robert Eigenmann	Dec 1939	-	1986
Simon Vermot	Dec 1947	1962	-

Source: Church records

## Appendix - J

### THE CANADIAN JESUITS

Name of Missionaries	Arrival	Departure	Death	Place
Abello Lawrence	31.1.1956	****	*****	*****
Abraham Murray	31.1.1956	*****	*****	*****
Bernard Bruneau	15.1.1950		11.03.2000	Kathmandu
Bingham John	11.4.1948		14.01.2003	Germany
Bourke William	22.11.1949	*****	*****	*****
Brennan Joseph	23.12.1951	*****	*****	*****
Burns Edgar	23.12.1951	*****	*****	*****
Coffey John	23.12.1951	*****	14.08.1993	Darjeeling
Curmi Vincent	12.12.1952	*****	14.11.2005	Darjeeling
Farrel Francis J	12.12.1952	*****	14.12.1900	Darjeeling
Forestell Leo	12.12.1952	*****	14.03.2002	Darjeeling
German William	23.9.1955	11.06.1984	*****	*****
Harvey Laurier	23.3.1949	*****	18.2.1981	Darjeeling
Hawkins Michael	11.10.1958	*****	*****	*****
Horigan J.P.	11.10.1958	12.08.1983	*****	*****
Killoran Joseph	11.10.1958	*****	25.10.1983	Darjeeling
Krull Carl	11.10.1959	*****	*****	*****
Leclair Gerald	09.11.1954	05.5.1998	*****	*****
Mackey Willaim	09.11.1954	*****	18.10.1993	Bhutan
McCabe James	09.11.1954	11.03.1999	12.01.2002	Canada
Mcdonald Richard	05.09.1952	21.02.1982	01.11.1992	Canada
McGuire Edward	05.09.1952	*****	15.08.2005	Kalimpong
Milledge Anthony	05.09.1952	*****	*****	*****
Morgan John	05.09.1952	*****	*****	*****
Nunn Henry	09.01.1956	*****	*****	*****
Parent Michael	09.01.1956	*****	*****	*****
Prendegast John	30.12.1947		04.05.1977	Darjeeling
Stanford Maurice	30.12.1947		24.01.1994	Darjeeling
Van Wallegem	11.08.1956			
Whelan John	11.08.1956	23.11.1994	23.10.1996	Canada
Wimpeny L.	11.08.1956		10.08.1967	Darjeeling
Jim Mara	08.04.1949		09.07.1992	Darjeeling
Johanesma	11.06.1960		04.06.2005	Canada
Robin Mittleholtz	11.04.1948		20.12.2003	Siliguri
Quinn Michael	11.10.1947		18.05.1999	Darjeeling

Source: Church record

## Appendix - K

### LIST OF THE NAMES OF LEPCHA-BHUTIA-NEPALI PRIESTS

Names	Born	Ordination
B. Francis X.	02 April 1968	08 December 1999
Benedict, Marcel	04 February 1946	22 May 1981
Bhujel, Peter	14 February 1969	09 November 2002
Bhutia, Patrick	14 November 1967	31 October 2005
Decruz, Nicholas	23 July 1964	17 October 2001
Golay, Patrick	07 October 1959	01 March 1991
Gurung, Alexander	09 June 1968	08 December 1999
Guluckmu, Giles	03 December 1939	01 May 1990
Gurung, Gabriel	29 February 1952	22 April 1999
Gurung, Edward	17 January 1946	17 October 1980
Kabo, Paul	28 June 1967	01 October 1997
Khawas, Victor	11 February 1924	03 December 1974
Lepcha, Clement	15 June 1966	27 June 2003
Lepcha, David	25 March 1960	09 April 1992
Lepcha, Frederick	09 June 1964	09 April 1992
Lepcha, Gerard	04 September 1969	01 October 1997
Lepcha, Gregory	21 June 1962	15 March 1989
Lepcha, Joachim	16 August 1964	01 May 1996
Lepcha, Laban	02 October 1964	22 February 1990
Lepcha, Michael (Sr)	01 July 1954	25 March 1982
Lepcha, Michael (Jr)	02 June 1962	01 May 1996
Lepcha, Peter	04 November 1937	03 December 1970
Lepcha, Samuel	29 November 1964	04 April 1995
Lepcha, Stephen	22 November 1952	15 December 1982
Lepcha, Sylvester	12 October 1972	15 December 1993
Lepcha, Peter Jong	05 February 1969	31 October 2005
Lepcha, Thomas	07 June 1963	04 November 2004
Lepcha, Peter	28 November 1965	20 October 1999
Lingdamo, Aiphonse	27 December 1949	09 May 1980
Lingdamo, Peter	10 September 1958	08 April 1987
Lingdamo, Sebastian	15 December 1967	01 October 1997
Marcus, Pius	31 December 1936	07 October 1966
Moktan, Fintan	02 January 1961	09 March 1992
Moktan, Kevin Joseph	26 January 1968	09 November 2002
Mukhia, Charles	23 November 1960	15 March 1989
Rai, Marcel	10 January 1966	01 December 1997
Rai, Michael	20 September 1928	01 June 1956
Rai, Prakash	18 September 1962	12 December 2001

Rai, Valentine	30 April 1969	12 December 2001
Rai, Amrit	15 August 1966	23 June 2001
Rai, Ignatius	09 November 1997	03 May 1989
Rai, Richard	21 June 1963	08 September 2005
Rudum, Eric	15 August 1926	15 August 1967
Sada, Andrew	20 March 1947	13 April 1976
Sada, Joachim	12 December 1958	19 February 1988
Sangnes, Edward	03 March 1954	25 March 1982
Sarki, Gopal Augustine	13 February 1978	*****
Simick, Paul	07 August 1964	09 April 1992
Singh, Jerome	03 October 1935	03 October 1967
Singh, Rene	10 May 1927	13 May 1955
Singh, Sebastian	14 February 1955	25 March 1983
Singh, Swid	02 April 1968	16 December 1998
Sitling, Paul	17 August 1968	01 October 1997
Subha, Francis Xavier	01 May 1978	*****
Tamang, Leonard	09 August 1942	26 November 1972
Yonjan, Marcus	25 December 1937	07 September 1962

Source: Church records

## Appendix - L

### LIST OF NON-LOCAL INDIAN PRIESTS IN DARJEELING & SIKKIM

Sl.	Name	Birth	Ordination
1	Arukakkal Francis	11.09.1965	26.10.1996
2	Bara Daniel	18.05.1963	09.11.1997
3	Baretto Felix	25.05.1949	11.02.1978
4	Beck Alex	07.03.1968	02.12.2001
5	Crasta Sylvester	15.03.1954	25.03.1982
6	Crasta Walter	23.04.1964	01.05.1996
7	Chakalackal Shajumon	14.07.1966	04.01.2001
8	D'souza Derek	10.12.1966	01.07.1997
9	D'souza Felix	09.01.1965	07.10.1996
10	D'souza George	22.08.1950	07.10.1977
11	D'souza Paul	26.01.1954	25.03.1986
12	D'souza Rocky	08.01.1963	15.03.989
13	Dung Dung Zacheus	27.07.1963	16.10.1996
14	Fernandes, Marcel	14.08.1963	25.03.1993
15	Fernandus Victor	28.07.1967	04.04.1995
16	Fernandus Walter	28.12.1954	25.03.1983
17	Karingamavil Joseph	30.04.1960	29.12.1995
18	Kizahakkanadizial George	12.09.1960	27.12.1994
19	Kujur Donatus	06.04.1963	25.10.1998
20	Kandathinkara Abrahaam	21.09.1944	03.12.1974
21	Lasrado John	31.12.1964	09.04.1992
22	Lobo Albert	15.11.1947	13.4.1976
23	Maliackal Cherian John	10.05.1967	27.12.1998
24	Menezes Joseph	02.02.1963	25.03.1995
25	Miranda Willaim	08.08.1946	10.12.1974
26	Monteiro Lawrence	23.11.1960	15.03.1989
27	Nambia parambil Benny	31.03.1965	02.01.2003
28	Nambeli Cherian	30.05.1947	14.04.1978
29	Pinto Elias	02.01.1945	10.12.1974
30	Padappananikel Santy	20.06.1969	20.10.2004
31	Pappadil Maria Joseph	22.12.1934	17.03.1967
32	Pitchai Joseph Victor	10.08.1960	30.12.1992
33	Prabhu Leslie	30.10.1939	19.03.1977
34	Puliyurumbill Vincent	22.04.1965	-
35	Rodrigues Marian	05.08.1943	06.12.1973
36	Sequeira Stany	10.10.1966	24.03.1994
37	Vadakkal George	01.08.1960	03.02.1988
38	Veigas Valerian	01.01.1952	31.12.1981
39	Xaxa Fulgence	09.02.1960	26.10.1996

Source: Church records

## Appendix - M

### THE LIST OF LEPCHA-BHUTIA-NEPALI NUNS

Adelina Lepcha  
Adrina Yanzon  
Anna Lepcha  
Blaide Golokmce  
Carmella Chamling  
Cecillia Rai  
Chrysanta Rai  
Clotida Lepcha  
Edel Rai  
Erica Lepcha  
Fatian Lepcha  
Gabriella Rai  
Genevieve Singa  
Imelda Gurung  
Imelda Sheda  
Jane Singh  
Julie Lepcha  
Maria Tamang  
Marie Clare Rai  
Marie Elise Chettri  
Mary Lepcha  
Matilda Lepcha  
Michaelle Lepcha  
Miriam Thapa  
Nicole Sada  
Pawitra Subha  
Prisca Molomoo  
Pushpa Lepcha  
Rachal Chettri  
Rita Mukhia  
Rosalia Rai  
Sophie Rai  
Subeshna Thapa  
Suman Khawas  
Susan Gurung  
Teresa Rai  
Tydia Lepcha  
Winnifred Mukhia

-----  
Source: Church records

## Appendix - N

### FOREIGN CATHOLIC MISSIONARIES CURRENTLY SERVING IN DARJEELING AND SIKKIM

Name	Country
Edgar Burns	Canada
Fahy Declan	Ireland
Jellich	Italy
Karl krull	Canada
Murray Abraham	Canada
S. Dorothy	Ireland
Wallegthem Van	Canada

Source: Church records

## Appendix - O

### THE LIST OF BELGIAN FATHERS WHO WORKED IN DARJEELING

Name	Arrival in Darjeeling	Death
Annacker Henry	12.01. 1904	13.04.1927, Darjeeling
Abelle Van Den	10.12.1892	28.02.1922, Calcutta
Arimont Joseph	11.10.1932	12.10.1942, Ranchi
Bodson Louis	11.01.1904	11.03.1929, Calcutta
Campigneulles Victor	20.11.1891	22.04.1917, Calcutta
Craig Harold	24.10.1903	14.05.1932, Darjeeling
Clippelier Constant	14.06.1889	28.06.1918, Darjeeling
Depelchin Henri	24.12.1888	22.04.1917, Calcutta
De Berraly John	11.09.1907	17.05.1923, Ranchi
Kasteren Van	12.10.1901	22.08.1922, Calcutta
Kotch Ignatius	11.12.1884	11.02.1896, Calcutta
Knockaert. B	11.12.1909	26.02.1919, Calcutta
Lanean Denis	26.10.1911	22.08.1924, Darjeeling
Louwek. K	24.04.1915	25.05.1931, Darjeeling
Louwyck Remy	11.02.1920	10.04.1932, Darjeeling
Naish Vincent	22.04.1921	21.07.1936, Calcutta
Pearl Frederick	24.05.1931	22.12.1946, Calcutta
Ruwet. G	18.09.1936	06.04.1951, Calcutta
Schaefer John	06.10.1931	08.04.1949, Calcutta
Scharlaken Mark	06.07.1889	06.04.1920, Darjeeling
Tolley Bertram	16.12.1934	04.01.1954, Hazaribag
Techelen van	19.12.1946	06.11.1959, Calcutta
Van Anthony	12.09.1933	04.08.1948, Calcutta
Van Exem	12.03.1911	04.09.1924, Calcutta
Van den Boris	22.06.1922	04.13.1934, Calcutta
William Johnson	24.03.1944	04.02.1956, Calcutta

**Appendix - P**  
**CATHOLIC HEALTH CENTRES IN DARJEELING AND SIKKIM**

Name of the Centre	Date of Establishment	Location
Arogya Bhavan	11.03.1986	Tanyang, Kalimpong
Arpan Swasthya Kendra	01.04.1988	Sumbuck, Darjeeling
Bishop Eric Dispensary	18.05.1998	Kurseong
Ferrando Dispensary	16.10.2000	Dhajea, Kurseong
Hayden Hall Dispensary	17.01.1973	Darjeeling
Holy Cross Dispensary	18.01.1990	Middle Turyok, Darjeeling
Holy Cross Dispensary	02.02.1968	Sonada
Missionaries of Charity Dispensary	03.04.1964	Darjeeling
Misionaries of Charity Dispensary	05.06.1982	Gangtok
Missionaries of Charity Dispensary	08.09.1975	Kalimpong
Missionaries of Charity Dispensary	11.09.1973	Takdah, Darjeeling
Nazareth Dispensary	09/08.2003	Tendrabong, Kalimpong
Nirmala Dispensary	03.01.1985	Mirik, Kurseong
Notre Dame Health Centre	00.03.1999	Rimbick, Darjeeling
St. Joseph's Dispensary	18.05.1946	Git-Dabling, Kalimpong
St. Joseph's Dispensary	22.02.1952	Maria Busty, Kalimpong
St. Joseph's Dispensary	26.04.1983	Martam, East Sikkim
St. Joseph's Dispensary	19.11.1982	Nimbong, Kalimpong
St. Joseph's Dispensary	19.11.1973	Pakyong, East Sikkim
St. Joseph's Dispensary	25.12.1989	Pudung, Kalimpong
St. Joseph's Dispensary	08.09.1962	Suruk, Kalimpong
St. Joseph's Dispensary	11.10.1994	Todey, Kalimpong
St. Mary's Dispensary	04.08.1993	Singla, Darjeeling
St. Patrick's dispensary	02.05.1993	Pringtam, Kalimpong
St. Rock's Dispensary	07.03.1974	Kalimpong

Source: Field survey

## Appendix - Q

### THE SOCIETIES OF NUNS IN DARJEELING AND SIKKIM

Name of the Society	Date and Year of Entry into Darjeeling-Sikkim
Congregation of Jesus (CJ)	02.04.1991
Daughters of Mary Help of Christians (FMA)	05.01.1991
Daughters of the Cross (FC)	25.05.1890
Institute of the Blessed Virgin Mary [Loreto Nuns](I.B.V.M)	17.06.1846
Missionaries of Charity (MC)	26.06.1964
Missionaries of Charity Contemplative (MC)	16.10.2002
Missionary Sisters of Mary Help of Christians (MSMHC)	01.11.2002
Sisters of the Charity of Nazareth (/OV	Nazareth 04.11.1986
Sisters of St. Joseph's of Cluny (SJC)	29.02.1926
Sisters of Mary Immaculate (SMI)	25.03.1981
Sisters of Notre Dame (SND)	07.11.1985
Sisters of the Holy Cross (SCSC)	10.05.1956

Appendix - R  
PHOTO GALLERY

Plate 19. This is the Coat of Arms of  
Bishop Eric Benjamin

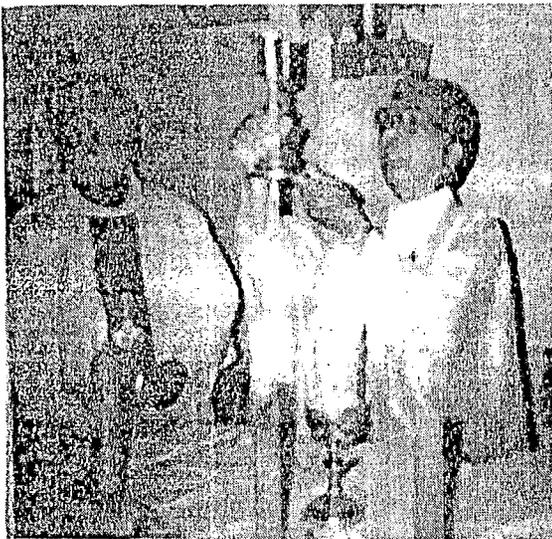
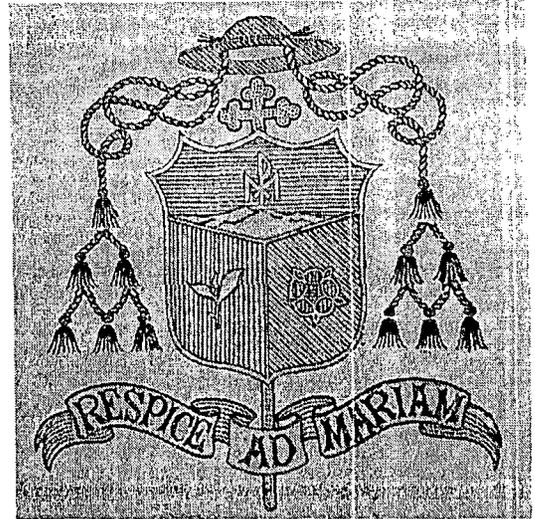


Plate 20. Bishop Eric changes  
wine into the blood of Christ



Plate 21. The children of St. Mary's School, Singla, Darjeeling  
assemble in front of the school

Plate 22. Sister Christine Gurung instructs students at Loreto Convent School, Darjeeling.



Plate 23. The Catholic students with Fr. Grant and Fr. Meunier

Plate 24. Father Henri Depelchin s.j. the founder of St. Joseph's School, Darjeeling

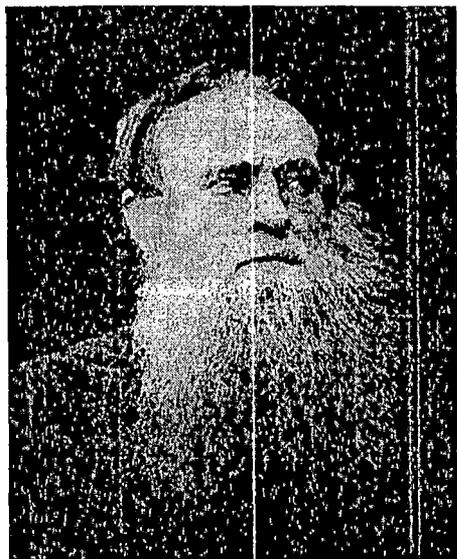


Plate 25. Br. Eugene Rotsaert s.j. the architect  
of St. Joseph's School, Darjeeling

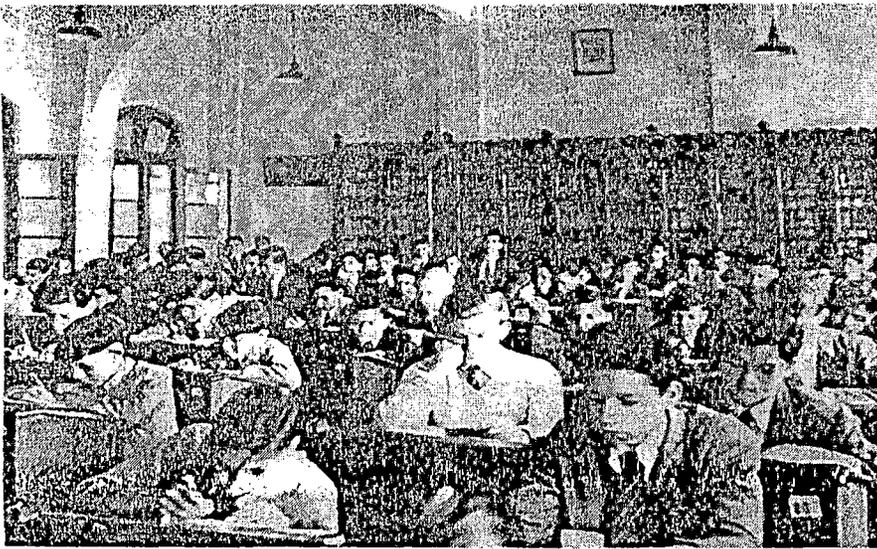


Plate 26. Intellectual pursuit of the students of St. Joseph's School,  
Darjeeling



Plate 27. Bishop Eric and Fr. Morgan on a missionary trip to Bijanbari



Plate 28. The students of Suruk in front of the school built by Fr. Rouiller at Suruk, Kalimpong in 1954.

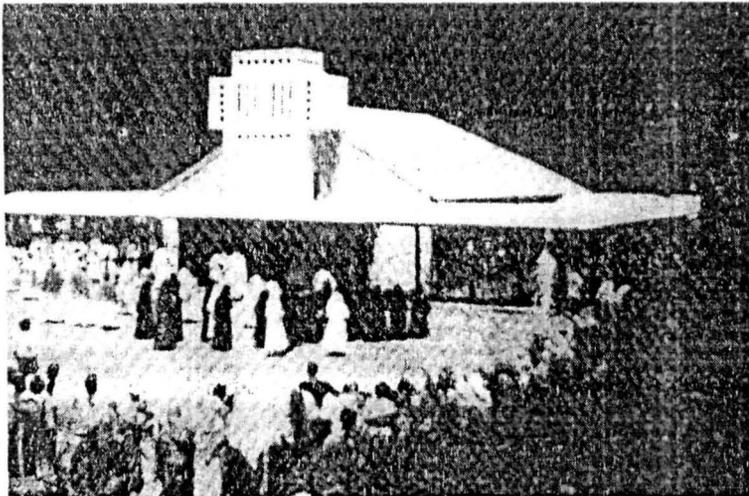
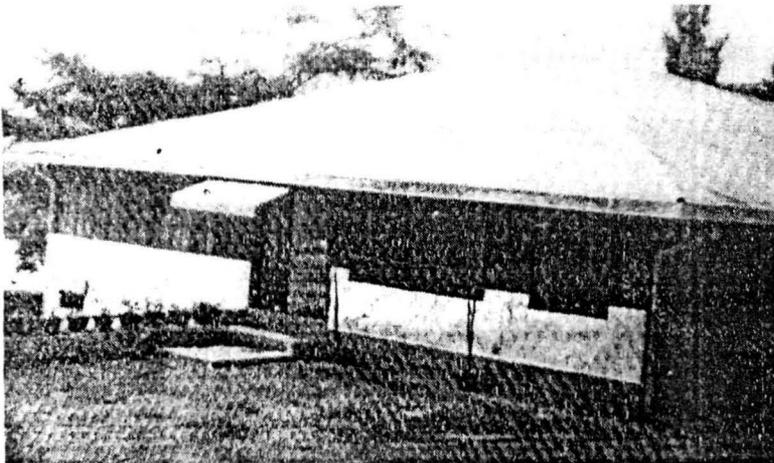


Plate 29. St. Joseph the worker Church, Git-Dubling, Kalimpong



Plate 30. St. Maurice Church, Suruk (1953)



Plate

31. Sacred Heart Church, Lolay, Kalimpong. (1974)



Plate 32. St. Margaret Mary Church, Nimbong-Barbote, Kalimpong (1979)

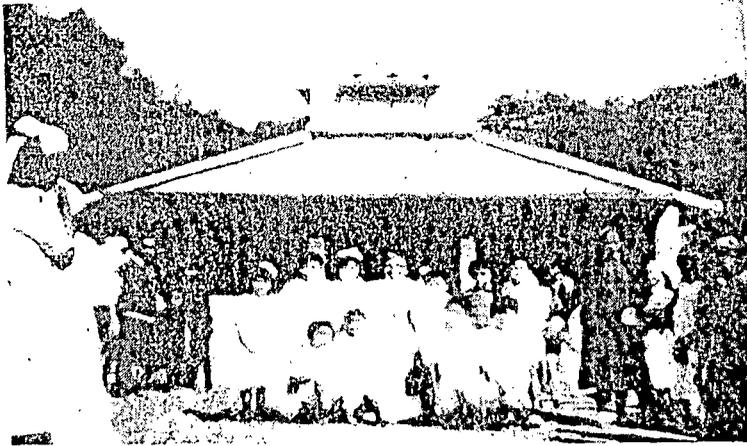


Plate 33. St. Peter the Apostle Church, Tanyang (1952)

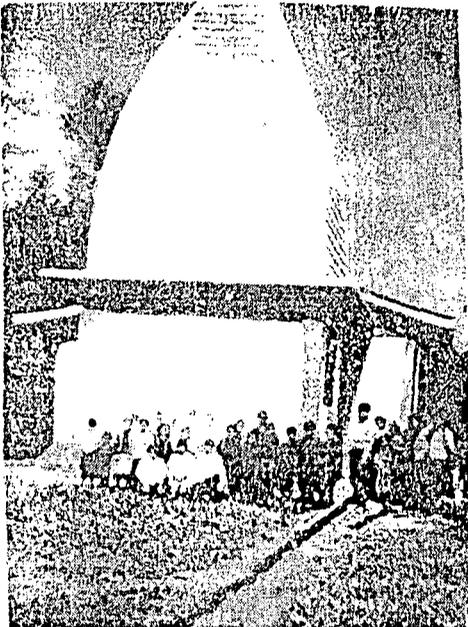


Plate 34. St. Patrick's Church,  
Pringtam - Kankebong (1952)

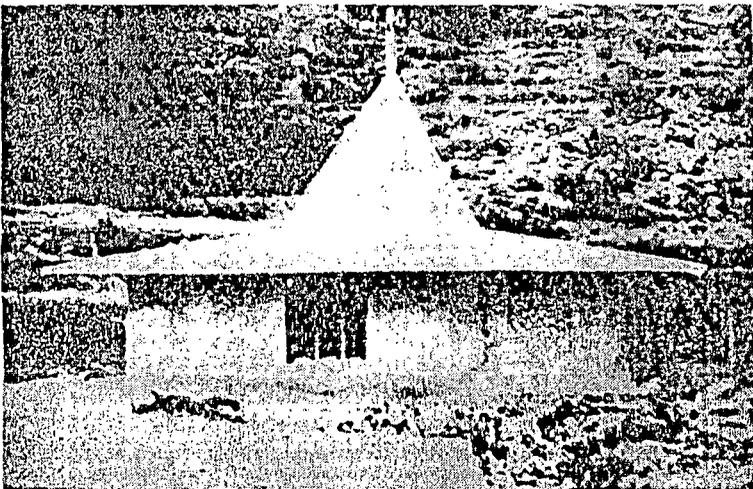


Plate 35. St. Peter's Church, Munsong (1994)



Plate 36. The Students of Don Bosco School at Mirik celebrating World Environment Day



Plate 37. Bishop Eric inaugurates a dispensary at Kurseong (1975)

Plate 38.  
Bishop Eric inaugurates  
water project for the  
villagers of Manibhanjang,  
Darjeeling.





Plate 39. Bishop Eric inaugurates a dispensary at Mirik (1993)



Plate 40. Bishop Eric with his flock



Plate 41. The first communion gathering at Darjeeling (1950)



Plate 42. Corpus Christi procession in Darjeeling .

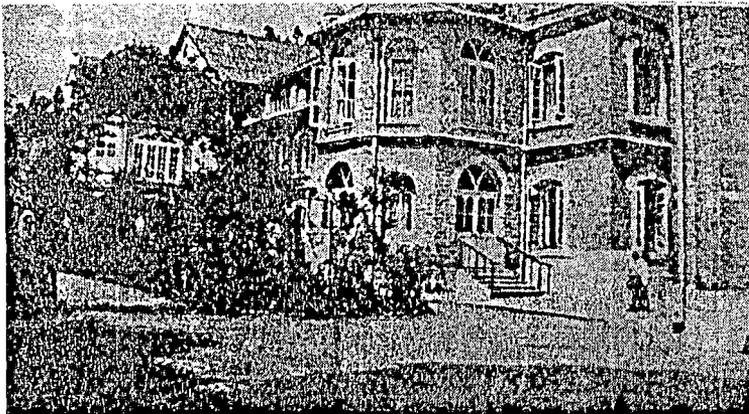


Plate 43 St. Helen's School in Kurseong



Plate 44. Mother Damein looks after the orphans at St. Margeret's Home, Kurseong.



Plate 45. Sr. Mary Magdelene teaches a student



Plate 46. The Catholic priests at worship at Namchi

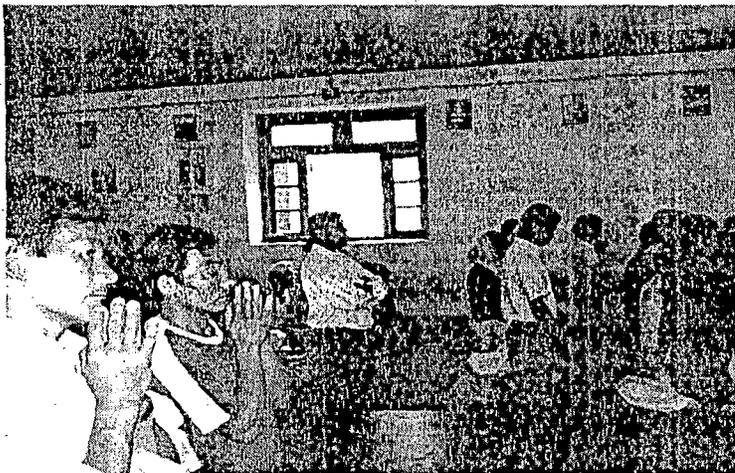


Plate 47. The Catholics at worship in a church at Namchi



Plate 48. A Catholic Priest prays over a sick woman at Pakyong



Plate 49. Mr. Marcel Lepcha explains the history of Catholicism with the help of photographs to the researcher



Plate 50. An altar in the house of Joseph Lepcha at Pakyong, intermingling of Catholic and Buddhist art



Plate 51. A Grotto in honour of Mary, mother of Jesus at Gangtok. The Catholic prayer flag are seen around the Grotto.

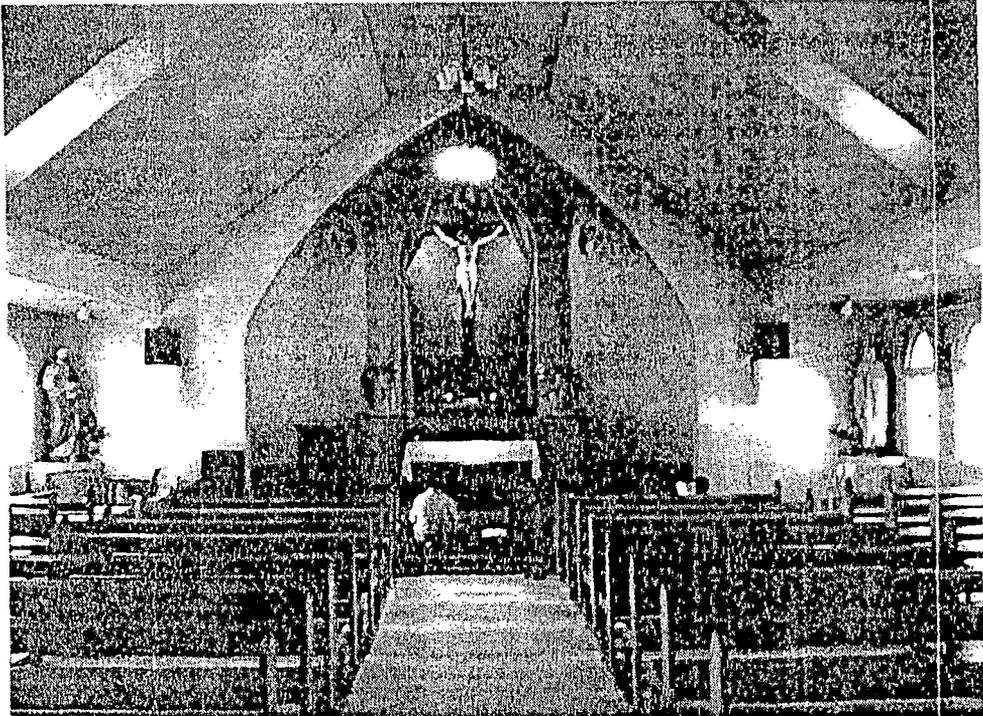


Plate 52. The inside view of a St. Thomas Catholic Church at Gangtok

1846

FR. MCGIBB'S ACCOUNT OF THE JOURNEYOctober 12<sup>th</sup>, 1846

My Lord Archbishop,

As I am aware you are most anxious to hear of our safe arrival in this delightful station, I deem it my duty to relieve Your Grace by as early a communication of that agreeable intelligence as circumstances permit. In doing so, it may not be uninteresting to say a few words concerning our journey to the Hills, and how everything was directed, as it were, by the finger of Providence, for our happiness and comfort. We might almost say, if it were not profane to do so, with Peter, James and John, when they accompanied their Divine Master to the top of Thabor, and when they beheld His Transfiguration in their presence, "It is well for us to be here; let us erect three Tabernacles, etc." Scarcely did a day pass since we left Calcutta until we disembarked, that we had not the happiness of offering up the adorable Sacrifice of the Mass, to implore God in His infinite mercy to look down with compassion upon the people through whose country we were passing, who are still sitting in darkness and in the shadow of death, strangers to the light of the Gospel, and destitute of the knowledge of their Creator, yet formed after the image of God, and possessing immortal souls. In my former hurried letters to Your Grace, I mentioned some few particulars I mentioned the attention we had experienced from Mr. and Mrs. Richards at Cluna, and also from Rev. Mr. Boccaci at Berhampore, which was the first place we stopped at, until we reached Dulalgunge, from whence we proceeded to Kishergunge, in Mr. Mark Backerstein's pinnace, which Providence sent us in a moment of anxiety, as the large pinnace could go no further on account of the shallowness of the river. We stopped two or three days at Kishergunge (Kishanganj), at Mr. Perry, the Magistrate's place. Never did we expect to meet with such unbounded hospitality and attention from any person as we experienced from Mr. Perry and his excellent lady, and from Mr. Charles Barnes, brother-in-law to Mr. Loughman. The house was almost entirely given up for our accommodation during our stay.

1846

Letter From Fr. McGarr (Cont.)

Mr. Perry and Mr. Barnes were unceasingly occupied in arranging our Duke, seeing our baggage packed, and collecting men and carts to convey it to Pankhabari, the first stage of the hills. After leaving our generous friends, Mr. and Mrs. Perry, to whom we can never feel sufficiently grateful, we went to Booryngo, the residence of Mr. Barnes, where everything had been previously arranged for us; although we had not the pleasure of meeting with the family, who had been away from home for some months yet everything was prepared with the greatest neatness. After leaving Booryngo, we had to put up with the ordinary fare, which is to be met with in the Bungalows. On the 5<sup>th</sup> instant, we reached Pankhabari, where we found it necessary to remain for a few days, and where Mr. Loughnan, (who, I am sorry to say, is in rather a delicate state of health at present,) had all the necessary arrangements made for our transit to the top of the hills, in that convenient, comfortable order which Your Grace would expect.

I am sorry time does not permit me to say something of the rich, sublime scenery along the road, from the foot of the hills to Darjeeling, surpassing in natural grandeur anything I have ever seen. Had I time and money to spare, I would not think it lost to come from Calcutta to see it and return again. On the 6<sup>th</sup> instant ((actually, the 10<sup>th</sup>)), we reached Darjeeling, where Mr. Loughnan had a house, etc., beautifully prepared for the nuns, in a handsome, retired, quiet situation, and another for me, at a short distance removed from the Convent. There has been so much already said about the salubrity of the climate, that a word on that subject would be quite unnecessary. I was anxious to see the location for the new buildings, to which I was conducted a day after our arrival by Mr. Loughnan. Although it is not exactly on the top of the hill, yet I have seen no other location better adapted for the purpose for several reasons.

My Lord, I have to apologize for trespassing so long on your precious time. Requesting you to remember me at the altar,

I remain, my Lord,

Your obedient servant, John McGarr.

279

11

ANOTHER LETTER FROM FR. MCGIRR.OCTOBER 30<sup>th</sup>.

My Lord Archbishop,

Your Grace's letter of the 2<sup>nd</sup>. reached me on the 7<sup>th</sup>. instant, and in reply I beg to say that all the instructions contained therein shall be promptly and strictly attended to, as I am fully convinced that a strict adherence to such valuable instructions will be most beneficial to the well-being of the Institutions.

It is really a loss that the public are not sufficiently convinced of the many important advantages children would derive from spending a few years in this excellent climate, which is better adapted for them than that of England or Ireland, as admitted by all who have been here. The difficulty is that the place is in its infancy as yet, and consequently the advantages derivable from it known only to a few, but after the lapse of a few years I am satisfied it will be a very important station, as there is scarcely one who comes here who does not secure a location to build on as soon as possible.

Mr. Cruise, who came here towards the end of last month, from Purneah, with his three sons, whom he placed as boarders at our school, was so delighted with the excellence of the climate that he resolved to build here, in order that he might be able to spend, if not the entire, at least the greater part of the year on the hills. Three or four pupils more are preparing to come from his neighbourhood to the schools, from his having mentioned in a letter to his friends the sensible effects he experienced from the short stay he made here. The new houses are being built. The convent, I expect, will be completed in a few months. It will be a very convenient, comfortable house, well adapted for the purpose. The Committee are truly indefatigable in their exertions on behalf of the institutions. We are all in excellent health.

Trusting Your Grace and the clergy of Calcutta are in the same, and requesting to be remembered by Your Grace at the altar, I remain, my Lord,

Your Grace's most obedient subject,  
John McGirr.

280

CORRESPONDENCE BETWEEN THE SUPERIOR OF THE PARIS FOREIGN MISSION FATHERS OF THE  
TIBET MISSION AND THE MOTHER GENERAL OF THE SISTERS OF ST. JOSEPH OF CLUNY.

*Pedong via Darjeeling – Kalimpong  
British Bhutan – British India  
The 26<sup>th</sup> of July 1924.*

**My most Reverend Mother,**

As you have learnt, I passed a few very happy weeks in the company of your dear Sisters of Chandannagar, who came here to enjoy the good air of Kalimpong. Your dear Sisters were fully rejuvenated by the end of their stay here. Especially Sister Therese who came to us in a deplorable state. It was sad to see them go at the end of the vacation. It hurts me much to see this Convent kept empty for a full year again. There is so much to be done not only for the Europeans but also for the poor mountain dwellers – education, health centre etc. etc. in a word all the works of Mission and numerous souls to give to our Lord. The British Government also acknowledges the good work of your Sisters. It has made some extraordinary concessions for your Sisters, e.g. instead of charging the usual rent of Rs. 75/- per acre per year, you have to pay only Rs. 5/- per year. It also granted them one acre of land free of any rent for play ground. Moreover, the day the Convent will be opened, I shall make all efforts to get a grant-in-aid from the Government.

But I am getting old and I begin to despair to see this dear Convent open. Everything depends on you, my most Reverend Mother. I am 56 years old and for the last 32 years that I have been working in these mountains I have never felt fatigued. But during the last two years of building this Convent, I feel drained. The only reward for my hard work that I ask from the Sisters of St. Joseph of Cluny is the joy of seeing this beautiful Convent inhabited by some nuns. I know vocations are rare, but I have firm faith that if your spare a few Sisters for the Mission of Kalimpong, the good Lord shall send them back two fold. Being the compatriot of Bl. Therese de L'Enfant Jesus, I beg of her for your dear Congregation; many, many, vocations. *Alas! You cannot imagine how painful it is to see this large house fully furnished, but closed.* I worked for your dear Congregation and I shall continue to work for it till my death; but it is painful to see the anguish of your dear girls leaving Kalimpong. Mother Ursula would very much like to leave Sister Therese here at Kalimpong, but that is not possible. I wanted to tell you all this, my most Reverend Mother for something tells me that I would be heard.

Accpet me most Reverend Mother the respect with which I am very happy to be your most respectful servant.

JULES DOUNEL.

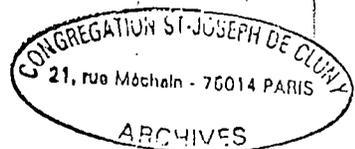
Padong via Darjeeling - Kalimpong - British Bhootan  
British India  
The 26<sup>th</sup> July 1924

Ma très Révérende Mère.

Comme vous l'avez appris, j'ai passé sept bonnes, très bonnes semaines en compagnie de vos chères sœurs de Ghantesnagore qui sont venues au nombre de 7, jouir du bon air de Kalimpong. Vos chères filles s'y sont bien reposées et ont recouvré de nouvelles forces, spécialement Sœur Chérie qui nous était arrivée dans un état déplorable.

Malheureusement tout doit avoir une fin et vos chères filles, fidèles à la consigne ont dû à leur grand regret reprendre le chemin des plaines, et moi deux ou trois jours après je suis rentré pour quelques jours à Padong. Vous dire combien il m'en coûte de voir ce si joli couvent, cette forteresse de Kalimpong restée vide et cela pour toute une année! Ici tout le monde demande vos sœurs, il y a en effet tant de bien à faire non seulement pour les Européens mais aussi pour les pauvres montagnards: écoles, ouvroir, dispensaire etc en un mot toutes les œuvres de Missions, de nombreuses

282



mes à donner à Notre-Seigneur. Le Gouvernement  
Anglais lui-même soupire après la venue de vos  
chères filles, il leur a fait même des conditions  
très particulières; là où les habitants paient  
75 R<sup>d</sup> de rente par acre, vos Sœurs n'ont que  
5 R<sup>d</sup> à payer, il leur a même accordé un acre  
de terrain pour rien pour play-ground (court), et  
le jour où le couvent sera ouvert je ferai tous  
mes efforts pour obtenir du Gouvernement  
un grand-in-aid (secours). Mais je me fais vieux  
et je commence par désespérer de voir ce  
cher Couvent ouvert, et cependant tout  
dépend de vous, Ma très R<sup>d</sup> Mère. Depuis  
32 ans je tiens ici dans nos montagnes et malgré  
mes 56 ans, il y a deux ans je ne reculerai pas  
devant de réelles fatigues afin de surveiller la  
bâtisse du couvent, et je puis l'assurer, la  
seule récompense que je demande à la Congrégation  
des Sœurs de St-Joseph de Cluny, c'est de  
me procurer la joie de voir ce beau Couvent  
habité par quelques religieuses, comme je l'ai dit  
jadis, Irlandaises si possible. Je le sais les  
vocations sont rares, mais j'ai la ferme assurance  
Ma très R<sup>d</sup> Mère, que si vous pouvez priver  
de quelques unes de vos Sœurs pour Kalimpoung

Le bon Jesus vous en enverra le double. Etait  
le compatriote de B<sup>re</sup> Theres de l'Enfant Jesus  
j'obtiens d'Elle tout ce que je lui demande,  
je lui demande en ce moment pour votre chère  
Congregation, de nombreuses, bien nombreuses  
vocations. — Hélas! vous ne pouvez vous  
imaginer combien c'est pénible de voir cette  
grande maison, toute vieillie, mais restée fermée,  
j'ai travaillé pour votre chère Congregation, et  
je continuerai de travailler pour elle jusqu'à  
ma mort; mais il m'est pénible de voir les  
angoisses de vos chères filles quittant Kalimpong  
pour redescendre dans les plaines, je souffre  
d'en voir quelques unes s'en retourner presque  
à une mort certaine, tandis qu'elles pourraient  
donner encore une forte somme de travail  
ici à Kalimpong. M<sup>re</sup> Ursule aurait bien  
voulu laisser Pierre Thérèse ici à Kalimpong  
mais impossible, aussi avec peine j'ai vu  
des larmes couler des yeux de cette toute  
bonne Mère. J'ai voulu vous dire tout  
cela, Ma très R<sup>de</sup> Mère, car quelque chose  
me dit que je serai écouté. Daignez priez pour moi.  
Ayez, Ma très R<sup>de</sup> Mère, le respect avec lequel  
je suis très heureux d'être votre très respectueux serviteur et fils.  
Julien Douvres

**THE ARRIVAL OF THE SISTERS OF ST. JOSEPH OF CLUNY IN KALIMPONG  
AS DESCRIBED BY SISTER MARIE THERESE IN HER LETTER  
TO REVEREND MOTHER GENERAL IN PARIS.**

4<sup>th</sup> June, 1926

Convent of our Lady of the Sacred Heart  
Kalimpong  
British Bhutan  
Via Calcutta – Siliguri  
India.

**Most Reverend Dear Mother General**

It is already ten days that your Sisters have set their feet at Kalimpong, their new mission of southern Tibet. I think that this will please you as also our Novices from Paris to read a little extract of their travels across a country quite new to the history of our mission.

As you know it, very Dear Mother, for the last four years, the **Rev. Fr. Douinel of Foreign Missions**, got built here a big **Convent**. Fr. Douinel developed the **Mission of Pedong**, 14 miles from here. He had some interviews with the **British Government** and consented to all the conditions imposed by them. But finally he got the permission to build the Convent. He wanted the **Sisters of St. Joseph of Cluny** to fight the unhealthy influences on the children. For 36 years he said that "*I work with those simple tribes, what a consolation to find myself helped in any task by a little house of fervent prayers*" – **till now there was not a single Church, Parish or even a Priest in Kalimpong.**

*For two years the Sisters from Chandannagar used to come here for change of air during their long vacations. And every year at the end of the vacation, the Convent had to be closed while going back.*

At last, our Lord touched by the ardent entreaties of His missionaries for extension of this region, sent only those Catholic personnel who were strictly necessary for the running of the boarding school. We eagerly pray to the Heart of Jesus in order to **get a good school reopening on 1<sup>st</sup> of July**. If everything goes alright for the next few years, then we can *extend our zeal to the Bhutias of the mountains.*

Very quickly I refer back to the beginning of our journey in Pondicherry. It was on the 19<sup>th</sup> of May, 6.45 PM, the new Superior Mother Clare, coming from Yercaud and a Sister of the Community of Pondicherry meditated with us in the small chapel. The depth and passion in the prayers of the Sisters touched us. Ours was not a journey through sea, but still a long one made more difficult by the great heat of India at this time of the year. Our good Mother was anxious to keep her travellers under God's special protection.

After travelling for three nights and two days, we reached **Chandannagar**. We were received there with open arms and hearts. During the two days that we stayed there, we were showered with love and affection by **Mother Ursula** and our Dear Sisters. They had struggled for the opening of Kalimpong, done many sacrifices, given much, they were also happy to see at last their work being continued through us, in the form of a boarding school for the natives of the country and also in the form of numerous other works of charity. It is at this moment and for

the work ahead, we believe and depend on the prayers of all our dear ones in Europe. Now that the first sanctuary (Our Little Chapel) is established, that the **Victim Divine** offers there every morning, we hope for a lot.

Our good **Father Douinel** now aims at the construction of his **Church and his presbytery**, but the funds are difficult to get. He has built a poor hut for himself. It is his '*palace*', his '*castle*'! For him the bad weather and the sacrifices are nothing. He is the perfect missionary. He has his voice in all the meetings and has close contacts with all the authorities of the country, so that he becomes a powerful protector against all the difficulties that occur to us. We are happy to hear him speak of our **venerable Mother** with admiration, the Sisters of St. Joseph of Cluny have here every sympathy.

On the *Whitsun* Tuesday we set off on our journey to Kalimpong again. Two Sisters joined us to be a part of the new small community, **Mother Ursula** and another Sister accompanied us to help us in our installation and also to complete the vacation amidst the good atmosphere of the mountains. Mother also took with her, two teachers, who were working very devotedly in Chandannagar for a long time. *At the Calcutta station, three charming children of 6 to 7 years came to join us.* They were the first three boarders of our boarding school in Kalimpong. The innocence of our first children makes us hope for the future – the best divine blessings on our new mission.

At last the train moves off again, and climbing more and more towards the north, we left behind us the burning and barren plains of the south. The fresh greenery of the cultivated fields charmed our looks throughout the evening of that day. Then the night wraps us with its shade. At midnight, turmoil! First change of train, at 7 O'clock in the morning we got down at Siliguri.

During the night everything was transformed – we were in another country. The people have changed face, language – from that time on, everything was so new and full of surprises, we felt like we were watching a cinema film.

We boarded another train (a very small one) to reach Kalimpong road station. The train passed through deep forests for some time and then entered the mountains. We got our first glimpse of the river "*Teesta*" between the high mountains. It seemed that the smart little train was taking a malicious pleasure in making us pass above the precipices. It razed the edge so much that nobody could put a foot on the ground, at last it slipped more into the mountains, and suddenly stopped. A bridge was being repaired and it was impossible for the train to pass by. In this country people do not get embarrassed due to inconveniences caused to the passengers. All the passengers were requested to get down from the train and cross the river on foot. We were busy in our compartments under a heap of packets, small and large. All were taken down in disorder. A number of coolies took them and through a narrow foot-path we descended down to the river. Thank God!, the water was not deep, nobody lost balance on the bridge improvised with bamboos and stones. On the other bank a train waited for us. Our reservation charts were put up. Two wooden benches were allowed on the van and we packed in. None of our parcels was lost. Our heavy trunks were carried across the river on the backs of coolies. I would never have believed that a man could be so strong. I was amazed to see the amount of goods being carried by the men and women on their backs. The goods were held on each porter's back with a rope passing below the goods and then through the forehead. The entire load was supported by the head and the small of the back. These short people are gifted with extraordinary physical strength. It is said that a woman carries an entire

piano on her back! They are called **Bhutias** and they speak either Bengali, Hindustani or Nepali. The women are covered with huge necklaces, large saucers of copper hang from their ears and on the legs, chains of convicts. The coolies are clothed in rags.

At about half past eleven we reached the Kalimpong Road station, where the disciple of good Father Douinel handed us this welcome message from Father :

*The Convent, 26<sup>th</sup> may 1926*

*My dear Mothers and my dear Sisters,*

*Welcome to this new Mission of Southern Tibet. A grand work awaits you all and I am very sure and certain that you will not fail to help the poor Superior, present or future, to make this Mission a model mission. You will have to fight, but the good God will be with you. Then, long and happy life in Southern Tibet and very grand prosperity.*

*See you soon.*

*Yours very respectfully,*

*Jules Douinel,  
Adminsitrator.*

We were yet far from our "New Home". George and his companions came on horse back to receive us. They collected 50 - 60 coolies. Some took charge of our baggage while others carried the "dandies" (shoulder held wooden seats to carry us) in groups of four. Each one of us took seat in a dandy. Our little caravan of dandies and coolies set off. It was going to be a 3½ hours ascent, very hard for our porters walking on the strong harsh path on the peak. But how picturesque - you imagine this line of "dandies" meandering through the majestic mountains which seemed to embrace us. One would think that we would never find an exit. We stopped for five times for the porters to catch their breath. Having noticed that the sun was too hot for us, some of the coolies timidly came to hold out to us their hats. One of them wore a kind of soft felt hat, maybe bought from a large departmental store long time back.

Towards half past three we reached, without any trouble on the way to our "new home" where good **Father Douinel** waited for us. He was very happy and moved to see us at last. After having introduced us to the Convent, he led us to the refectory, the table was set and a comforting dinner was served to us.

In a few words I would like to share with you the panorama of Kalimpong: The mountains form a huge bowl and at the bottom of this bowl, the Teesta river flows. At the edge of the basin we can see the flourishing Protestant mission and the small town of Kalimpong dominated by the "temple!". On this side of the basin's edge is our Convent, sheltering the first sanctuary where our Lord lies! Here and there are scattered a few huts made of branches with mud floors. Usually, at the entrance of the huts, a high bamboo pole is fixed on which white rags hang in the guise of flags. These flags fluttering in the wind, say the Buddhist's prayers every hour of the day and night. The people here believe that when they are working in the fields during the day, these flags continue to say the prayers on their behalf. The mountains around the place are grand. Numerous types of wildlife are found. Many types of deer and some bears are also found here. The mountain tops are spread out; each one seeming

287

as if to dominate its neighbour. But on a sunny day, all these green mountains stoop down to the snowy grandeur of the majestic Himalayas in the horizon. It is a true enjoyment to contemplate the peak of the entire world.

Excuse me for my long chatting venerable dear Mother, I find that I have told nothing of interest. But I am helpless. These are sentiments that cannot be properly put down on paper. It is perhaps better to keep them in mind. Dear Mother, these are sentiments which grip the soul of your missionary Sisters undertaking this new mission. The thought that the **Divine Master** likes to choose the young for fulfillment of His designs fortifies our weakness in the face of a task so high and so grave that we call upon the fervent prayers of all our well wishers. "*Lord, send workers to your vineyard for the harvest is abundant*" This is our everyday prayer in order to extend our religious zeal and spread the echoes of the Reign of Love and our Divine Kingdom in this land.

Your child very respectfully affectionate,

Sister Marie Therese.

Kalimpong

Convent of our Lady of the Sacred Heart

4 Juin 1926

Kalimpong,

British Bhoohar

via Calcutta - Siliguri

India

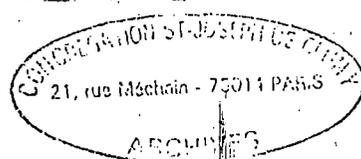
Chère Vénéérable Chère Mère Générale

Six jours déjà que vos filles ont pris pied  
à Kalimpong. Leur nouvelle mission du Chibet méridional!

Je pense que cela vous fera plaisir, ainsi qu'à nos évêques de Paris  
et de Chalais, de lire une petite relation de leur voyage à travers  
un pays tout nouveau dans l'histoire de nos Missions.

Comme vous le savez, Bien-Chère Mère,  
depuis quatre ans le Révérend Père Douénel, des Missions Étrangères,  
avait fait bâtir ici un grand Convent. Il voulait les Sœurs  
de St Joseph de Cluny, pour combattre l'influence malsaine  
des protestants sur les enfants. "Depuis 36 ans, disait-il,  
que je travaille au milieu de ces peuplades païennes, ils  
sont bien peu nombreux ceux qui ont embrassé notre sainte  
religion; quelle consolation de me voir arde dans ma  
tâche par un petit foyer de prières ferventes." — En effet,  
jusqu'à présent nulle église à Kalimpong, point de paroisse,

289



point de jeter ! — Après avoir beaucoup développé la Mission de Gadong, à 14 milles d'ici, où il résidait, le zélé missionnaire visitait maintenant Kalimpong envahi par les protestants. Il eut quelques entretiens avec le Gouvernement anglais, il lui fallait l'autorisation de bâtir. Il consentit à toutes les conditions imposées, ce qu'il voulait c'était de mettre le pied ici, et il l'obtint.

Que de souffrances depuis ce temps, dans l'attente de ses religieuses ! Que de dévouement dans la construction de cette grande maison parfaitement organisée pour un Couvent ; que de prévenances pour nos Sœurs de Chandernagor qui, depuis deux ans, y venaient en changement d'air pendant les grandes vacances, jusqu'à une des (principales) raisons <sup>1111</sup> de notre établissement ici, dans ce bon climat des montagnes, était d'y fonder un sanatorium pour nos Sœurs de Chandernagor, très éloignées de toutes nos Communautés du District. Quelle triste tâche, chaque année, de refuser la maison, de redire la Sainte Réserve !

Enfin, notre Seigneur, touché des ardentes supplications de ses missionnaires pour l'extension de son Règne, dirigea les événements de façon à ce que le personnel strictement nécessaire à l'ouverture du pensionnat, première œuvre catholique, fut accordé. Nous prions ardemment le Cœur de Jésus afin d'obtenir une bonne rentrée scolaire le 1<sup>er</sup> juillet. Puis, d'ici quelques années, si tout marche à souhait, nous pourrions étendre notre zèle aux Boothias of the mountains

indigènes du pays, en fondant autour du pensionnat quelques œuvres de charité. C'est là notre point de mire, c'est pour cette extension du Culte catholique - que nous réclamons instamment les prières de tous les chers nôtres en Europe. Actuellement : les protestants ont doute l'influence, mais maintenant que le premier sanctuaire, (notre petite chapelle) est établi, que la divine victime s'y offre chaque matin, nous espérons beaucoup.

Notre bon Père Doucnel vise maintenant à la construction de son église et de son presbytère - les fonds sont difficiles à trouver - c'est ce qui arrête forcément l'entreprise. Après nous avoir bien installés, il s'est construit pour lui une pauvre cabane en planches mal jointes. C'est son "palace", son "cattel"! Pour lui - les intempéries et les sacrifices ne sont rien. Il est le type parfait du missionnaire; il a voix dans tous les meetings et pris de toutes les autorités du pays de sorte qu'il nous sera un puissant protecteur contre les difficultés qui pourraient nous advenir. Nous sommes heureuses de l'entendre parler avec admiration de notre Vénérable Père, les Sœurs de St Joseph de Cluny ont toute sa sympathie.

Je m'aperçois, lors Mère, Chère Mère, qu'un si long préambule m'éloigne de mon sujet qui était de vous raconter notre voyage.

Bien vite je me reporte à 15 jours en arrière  
dans notre Communauté de Pondichéry, et j'y revois  
à plus ou moins du soir, le 19 Mai, un profond recueillement  
dans notre petite chapelle. Notre Révérende Mère  
Principale, devant la voie, commença "In vram pacem"  
et toutes les Sœurs continuèrent, enmes, les prières de  
l'itinéraire. Il n'était pas question d'une traversée  
sur mer, mais d'un long voyage possible à cette  
époque de l'année par les grandes chaleurs de  
l'Inde. Notre bonne Mère s'ent donc à mettre  
ses voyageuses sous une protection toute spéciale  
de la Divine Providence. Elles étaient donc : la  
nouvelle Supérieure Mère Claire de la Sainte Face,  
venue de Yvercaud, et une Sœur de la Communauté  
de Pondichéry.

Après trois nuits et 2 jours  $\frac{1}{2}$  de voyage  
en train express, nous arrivâmes à notre  
Communauté de Chandernagor. Nous y fûmes reçus  
à bras et cœurs ouverts, et pendant les deux  
jours que nous y séjournâmes nous fûmes l'objet  
des plus affectueuses prévenances de la bonne Mère  
Ursule et de nos chères Sœurs. Elles avaient peine  
pour l'ouverture de Kalimpong, fait beaucoup de  
sacrifices, beaucoup donné, aussi étaient-elles  
heureuses de voir enfin venir celles qui allaient y  
poursuivre leurs premiers travaux et y commencer  
l'entreprise des œuvres.

Le mardi de la Pentecôte nous nous remettions en route. Deux sœurs se joignirent à nous pour faire partie de la nouvelle petite Communauté, ainsi que la bonne sœur Ursule et une autre sœur. Elles venaient achever les vacances dans le bon air des montagnes, et nous aider à notre installation, elles commençaient aussi deux "teachers" : Miss qui leur sont très dévouées depuis de longues années. - A la gare de Calcutta trois charmantes enfants de 5 à 7 ans vinrent nous rejoindre. C'étaient nos trois premières petites pensionnaires, les fondatrices du pensionnat de Kalimpong, l'innocence, la candeur de nos premières enfants nous font espérer pour l'avenir les meilleures bénédictions divines sur l'œuvre naissante.

Enfin le train s'ébranla de nouveau, et, montant de plus en plus vers le Nord, nous laissions derrière nous les plaines brûlantes et arides du Sud. La verdure fraîche des champs cultivés charma nos regards toute la soirée de ce jour. Puis la nuit nous enveloppa de son ombre. A minuit, branle-bas ! Premier changement de train. A 7 heures du matin nous descendions à Soliguri.

Pendant la nuit tout s'était transformé. On se serait cru dans un autre pays. Les gens avaient changé de figure, de langage, de type. Dès lors, le nouveau se déroula : sans cesse comme un film de cinéma. Un drôle de petit train régional nous fit traverser une merveilleuse forêt des plus fertiles, puis longue très longtemps

une rivière, la "Coosta", coulait entre de hautes montagnes.  
Il semblait, le matin, petit train, s'amuser à nous  
faire passer au-dessus des précipices, il en rasait tellement  
le bord qu'on n'aurait pas pu poser pied à terre ;  
enfin, il s'enfila dans la montagne encore, et, tout  
à coup stoppa... un pont était en réparation, impossible  
de passer ! - Que faire ? nous étions bien loin encore de  
la station "Kalinpong road" ! Dans ce pays on n'est  
pas si embarrassé... Tous les voyageurs sont priés de  
descendre et de passer la rivière à pieds secs. Nous  
étions enfoncés dans nos compartiments sous une multitude  
de paquets, des petits et des gros. Tout cela fut descendu  
pêle-mêle. Quantité de "coolies" s'en emparèrent, et,  
par un petit sentier de chèvre nous descendîmes à la  
rivière. Dieu merci, l'eau était basse. Personne ne  
perdit l'équilibre sur le pont improvisé de bambou et de  
pierres roulant sous les pieds... ! De l'autre bord un  
train nous attendait : une locomotive et son fourgon  
de marchandises déjà bondés d'indigènes. Cependant sur  
l'un d'eux étaient affichées nos cartes de places réservées,  
2<sup>e</sup> classe !!! On avait eu la prévenance de mettre deux  
bancs en bois dans le fourgon ; nous nous y installâmes  
11 personnes et tous nos "parcels" dont aucun ne fut perdu.  
Mais qu'allèrent devenir nos grosses malles, très lourdes ?  
Oh bien, elles franchirent aussi la rivière, portées chacune

sur le dos d'un coolie ! Je n'aurais jamais cru qu'un homme  
pût être aussi fort ! Je fus stupéfaite en voyant la  
file de bons hommes et de bonnes femmes portant chacun  
une malle sur son dos ; celle-ci était simplement retenue  
en-dessous, par une corde qui passait sur le front du  
porteur, de sorte que tout l'effort était donné par la  
tête et les reins. Ces gens petits et trapus ressemblent  
fort aux annamites et sont doués d'une force extraordinaire.  
On dit qu'une femme porte un piano sur son dos !  
Ils s'appellent Boobhax et parlent soit le Bengali,  
soit l'Hindoustani, soit le Népali. On se croit à la  
Tour de Babel ! Avec cela, la langue européenne est  
l'anglais, c'est complet ! Les femmes sont couvertes  
d'énormes colliers ; aux oreilles pendent de grandes  
soucoupes en cuivre, aux pieds de vrais anneaux de  
forçats. Le costume des gens de caste est fort beau,  
paraît-il, mais les coolies sont vêtus de haillons,  
ils sont sales car, en raison du froid des montagnes,  
on dit qu'ils ne se lavent qu'une fois par an.

Vers 11 h<sup>1</sup>/<sub>2</sub> nous atteignîmes la station "Halimpari"  
road où le disciple du bon Père Douénel nous remit cet  
aimable message de bienvenue : "Le Couvent 26 Mai 1926"

"Mes chères Mères, mes chères Sœurs

Soyez les très bien venues dans cette nouvelle  
Mission du Tibet-Méridional. Un grand travail s'offre

à vous toutes et je suis bien certain que vous ne manquez pas d'aider le pauvre - Supérieur - présent et futur - à faire de cette mission - une mission modèle - Vous aurez à combattre, mais le Bon Dieu sera avec vous. Donc longue et longue vie au Chibet - Méridional - et très grande prospérité. - A bientôt ?  
Votre très respectueusement

Jules Douvriel  
Administrateur

Nous étions encore loin de notre "nevo home" ! Le disciple Georges et son compagnon vint à cheval à notre rencontre avaient ordre de s'occuper des "dandis" et de nos bagages. Ils avaient rassemblé 50 à 60 coolies. Les uns furent chargés des bagages. Les autres, quatre par quatre, portaient les 70 dandis (sorte de chaise ou hamac) dans lesquels nous prîmes place. Enfin la caravane se mit en route, les 2 cavaliers fermaient la marche. Ce fut une ascension de 3 h<sup>1</sup>/<sub>2</sub> bien dure pour nos porteurs, par des sentiers à pic et rocailleux. Mais quel pittoresque ! Vous figurez-vous cette enfilée de "dandis" serpentant et serpentant dans la montagne qui semblait vouloir nous englober ! C'était à croire qu'on ne trouverait jamais l'issue pour en sortir ! A cinq reprises, nos yeux nous déposèrent à terre pour reprendre haleine. Ayant aperçu que nous avions une gargoulette d'eau, ils vinrent timidement nous tendre leurs chapeaux - Quelques uns

portaient en effet une espèce de foudre morte, sorte  
autrefois d'un magasin de grande ville; ils furent, pour  
l'occasion, transformés en gobelets, au moyen d'un bon  
coup de poing dans le fond. Ils se rafraîchirent  
ainsi les pauvres gens, et furent contents.

Vers 3 h  $\frac{1}{2}$  nous arrivâmes sans aucun incident ni  
ennui à notre "New Home" où le bon Père Douvrel nous  
attendait. Enfin, il était au comble de ses vœux, il  
était heureux et ému! Après nous avoir introduit, près  
du Divin Maître qui nous avait devancés chez nous, et  
nous conduisit au réfectoire, la table était mise et un  
repas bien réconfortant nous fut servi.

En quelques mots voici le panorama de  
Kalimpong: nos montagnes forment une immense cuvette  
au fond de laquelle coule la "Beesta". Au bord de la  
cuvette en face de nous: la Mission protestante très florissante  
et la petite ville de Kalimpong dominée par le "temple".  
De ce bord-ci, le premier couvent abritant le premier  
sanctuaire où Notre-Seigneur repose! Ici et là de pauvres  
hüttes disséminées, faites en branchages avec quelquefois un  
soubassement en terre, si basses qu'on ne peut pas tou-  
jours s'y tenir debout. Ce sont les demeures des indigènes.  
A l'entrée, un haut bambou piqué en terre auquel  
pendent des chiffons blancs en guise de pavillon.  
Ces pavillons, flottant au vent, disent à toute heure de

jour et de la nuit les prières des bouddhistes; aussi ces  
braves gens ne se soucient nullement de prier eux-mêmes,  
pendant qu'ils travaillent au champ le drapeau prie pour  
eux. Ici, les montagnes ont un aspect grandiose, elles  
sont habitées d'un grand nombre d'habitants de toutes  
sortes sans en excepter les reptiles. Entre autres on y  
trouve beaucoup de cerfs et d'ours. Les cimes s'éche-  
lonnent, chacune semblant vouloir dominer sa voisine,  
mais lorsque le soleil a dissipé tous les nuages, toutes  
les crêtes de montagnes s'abaissent devant les cimes  
neigeuses des Himalayas qui apparaissent majestueuses  
à l'horizon. Ces neiges éternelles dorées par le soleil  
sont superbes; c'est une vraie jouissance de contempler  
ainsi le point culminant du monde indien.

Et d'ailleurs, mon cher long bavardage, Vénérable Chère sœur,  
je trouve que je n'en suis rien dit d'intéressant. Mais que faire? Il  
y a des sentiments qui ne peuvent se traduire par la plume,  
même vaut peut-être les garder dans son cœur. Ce sont ceux  
qui étreignent l'âme de vos frères missionnaires en entreprenant  
cette nouvelle mission, et se trouvant au milieu de multitudes  
païennes à convertir. On pense que le Dieu Maître se plaît à  
choisir des petits pour l'accomplissement de ses desseins fortifiés  
notre faiblesse en face d'une tâche si haute et si grave,  
et nous réclamons l'aide très efficace des prières de toutes  
celles qui liront ces lignes. Seigneur, envoyez des ouvriers à  
votre vigne car la moisson est abondante. "C'est notre prière  
de chaque jour, à foi de prouver dans l'avenir, et d'aimer  
en divers postes et portes, aux échos des montagnes la  
bonne nouvelle de l'extension du Règne d'amour de notre  
Dieu. Prié  
Votre enfant très respectueusement et affectionné  
Sœur Marie-Éléonore